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HOW HE THOUGHT, LIVED, WORKED AND ACHIEVED

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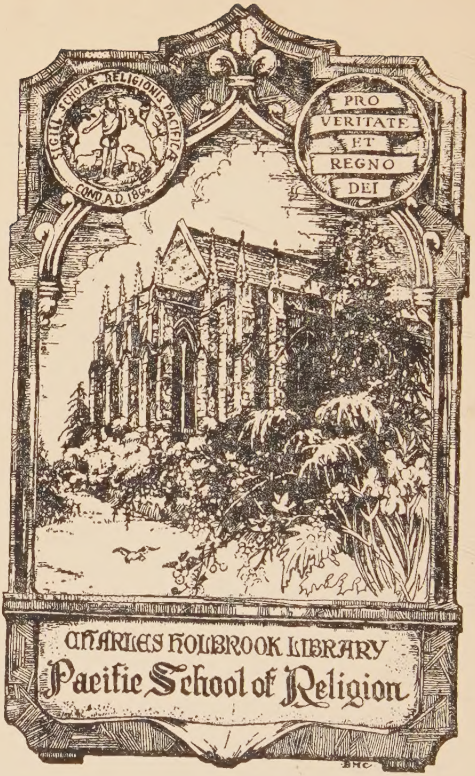

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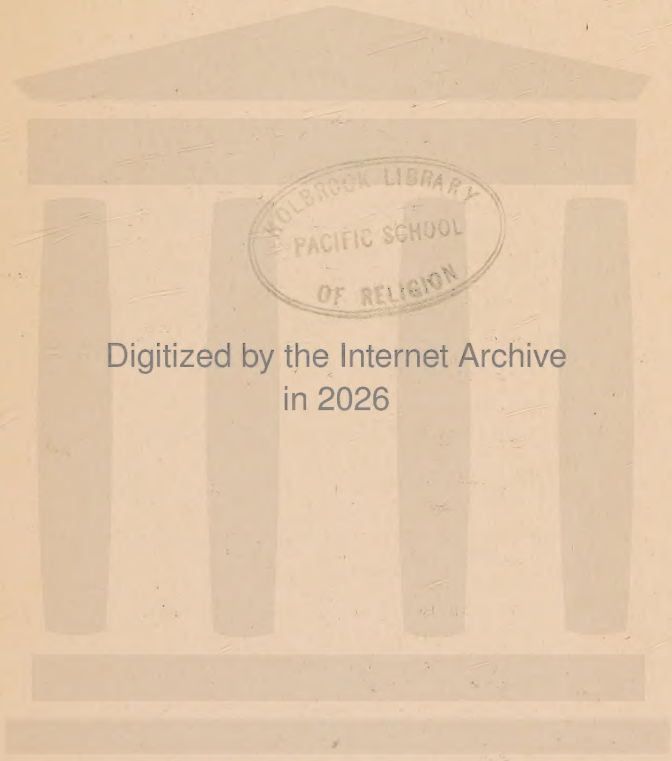
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ERNEST D. BURTON

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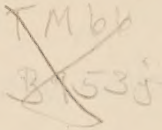

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AIM AND METHOD

Never in the history of the world has the path of duty and of opportunity so urgently summoned the nations individually and collectively to follow in the path of Jesus. Never was it so important for the people to see clearly the religion that he practiced and its implications in the life of the world today.

The cross-currents of modern problems are so swift, the strong are so immersed in the immediate demands of the hour, the weak are so bewildered by the many voices which claim to bring solutions of difficulties which are quick and sure, that people of all classes are turning to the one supremely unselfish life in the history of the world as a guide to faltering but earnest attempts to recognize the fatherliness of God and to exemplify the brotherliness of man.

The needs of the world present a new and greater incentive to a study of the life of Jesus and demand a new method of approach to it. What we want most is that men should see Jesus thinking, living, working. They should be led to see that apparent failure may be real achievement, that opposition need not diminish endeavor, and that a great ideal definitely and clearly held is a force which moves slowly but with cumulative power as the years pass, even though the individual who sent it forth to the world has passed away.

How are we to gain this clear vision of Jesus that is needed? There are many and various ways to study the gospels. We may take one of them, as the Gospel of Matthew, and follow it through in order, considering not only the picture of Jesus which it gives to us but the special message which the writer wished to convey to the people of his own day; or we may put the four Gospels side by side and endeavor to reproduce from them all as full and accurate a story of Jesus' life as possible; or we may select the passages which contain Jesus' teaching and try through them to reconstruct the message of Jesus to his own day and to the world.

A better way for the present purpose is to study from the three earlier Gospels, Matthew, Mark, and Luke, such passages in chronological order as will enable us to see into the mind and experience of Jesus living his life among men and with God, teaching, preaching, healing—all with a steadfast purpose to give even his life, if need be, in an endeavor to show to the world the character of the heavenly father, in whom he trusted and in whose love was the hope of the world.

Students of this course may at first sight feel that more direct information might be given and less required of the student in the way of finding out for himself. They have only to remember, however, that facts and truths which are the result of one's own investigation are much more truly his possession than any

knowledge which may come by simply reading statements in a textbook. Moreover many of the questions raised in this study are far-reaching and calculated to help lay the foundation for an intelligent loyalty to Jesus and to his way of living. It is hoped, however, that the student will not allow his inability to answer any single question satisfactorily to himself to hold him back in the course. Set such questions aside temporarily and keep thinking about them. As an appreciation of Jesus grows in your mind and heart, answers to these more difficult questions will become clear.

For convenience the course is presented in seven divisions, each being followed by review questions. *The American Institute of Sacred Literature*, under whose auspices the course is issued, is an organization through which thousands of people are annually receiving instruction in the Bible and religious subjects. Any person satisfactorily answering the review questions contained in these studies and sending his report to the headquarters of the Institute at the *University of Chicago*, Chicago, Ill., with a fee of 50 cents will receive a certificate for his work. Such certificates are not accepted for college credit but are recognized by many other less formal educational organizations.

THE RECORDS OF THE LIFE OF JESUS

1. HOW THE STORY OF THE LIFE OF JESUS WAS PRESERVED
LUKE 1:1–4

Very few books of the Bible have a formal preface such as is common in modern books. The letters of the apostle Paul all begin in about the same fashion with a salutation usually followed by a paragraph of thanksgiving. The Book of Revelation has a formal prologue, and the first paragraph of the Gospel of John is usually called the prologue. But the only New Testament book that has a real preface is the Gospel of Luke. It fills the first four verses of the Gospel.

This preface is of great value and interest because it tells more than we learn anywhere else in the New Testament about the way in which our gospels came to be written. Read it through carefully, and from it, if you can, answer these questions: (1) Was this gospel the first written story of Jesus' life, or did the writer of this book know of other similar books written before his? (2) How many such books did he know of? (3) Are the names of any of these earlier books given by him? May any other of our gospels have been among them? (4) From what source did the writers of whom this preface speaks learn the facts which they put into their narratives? See vs. 2. (5) From what source does the writer of this preface imply that he obtained the material for his book? Was he himself an "eye witness" of the events? Were the authors of the other books "eye witnesses"? (6) Who were the "eye witnesses and ministers of the word" to whom he refers? (7) What means did the writer of this book employ to make sure of his facts? (8) Who was Theophilus? Was the book probably written for him only, or for him and others like him? His name, a not uncommon one, means "beloved of God," as our modern name Theodore means "gift of God." Was he a Christian? (9) Through whose eyes shall we, as we read this book, be seeing the events of Jesus' life, and through whose ears hearing his teaching?

The study of this preface and the comparison of this gospel with the other gospels has led scholars generally to believe that among the earlier books to which Luke refers in his preface was the Gospel of Mark, that Luke made use of other early gospels beside Mark, but that we no longer possess any of these in separate form. They also conclude that Matthew was written about the same time as Luke—probably between 70 and 100 A.D., and that the writer of Matthew made use of earlier books, and indeed in considerable part of the same books that Luke used. He certainly had Mark. The Gospel of John was the last of our gospels to be written, and made comparatively little use of the older gospels. In this study we are to use only Matthew, Mark, and Luke.

Suggestions for further study: (1) Turn over the pages of the New Testament, and notice how each book begins. Which other book reminds you, by its way of beginning, of Luke's preface? Why is this? (2) If you have a Harmony of the Gospels[1] at hand, turn over the pages slowly and notice in how many cases there are two, three, or even four accounts of an event, or reports of a discourse, and how closely these parallel accounts sometimes resemble one another. This will suggest the extent to which and the way in which the later books used the earlier ones. (3) In the latter part of the second century a Christian named Tatian made a single gospel out of our four, just as before him Luke and Matthew had each made a single gospel out of Mark and others. This gospel of Tatian was long used in some of the churches instead of our four. Should we be better off today or worse if that gospel had finally displaced our four? (4) Is it an advantage to us or a disadvantage that we have our present Gospels, Matthew, Mark, and Luke, instead of the older and probably shorter gospels to which Luke refers in his preface? In what respects?

[1] Stevens and Burton, *Harmony of the Gospels*, or Burton and Goodspeed, *Harmony of the Synoptic Gospels*.

THREE DECADES OF GROWTH AND DEVELOPMENT

2. THE YOUTH OF JESUS IN NAZARETH

LUKE 2:1–7, 39–2; MARK 6:1–4

The apocryphal gospels, that grew up after our gospels were written, and in which men gave free rein to their imaginations, have long and marvelous stories of Jesus' early life. The record of our gospels is very brief.

Read Luke 2:1–7, and 39, and notice: (1) The name of Jesus' parents (to use the language of Luke 2:43). (2) The family to which his father belonged. (3) The place of Jesus' birth. (4) The place in which they lived before his birth and afterward. (5) Consult the map and notice the location of these two places, the direction and distance of each from Jerusalem.

Read Mark 6:1–4, and consider: (1) What place is here called "his own country" or city? See Luke 4:16. (2) How many brothers and sisters did Jesus have, and what were their names? (3) Were these brothers and sisters older or younger than he? See Luke 2:7. (4) Was it a home of wealth, or of poverty, or of neither wealth nor poverty? On what do you base your opinion? (5) What would be the natural place and experience of Jesus as the big brother in such a home? His relations to his father, to his mother, to his brothers, to his sisters? The influence of these things upon his character?

Read Luke 2:40–52. Consider: (1) In the thought of the writer of this story what is the central point of interest? (2) Vs. 49 should doubtless read as in the Revised Version: "Wist (knew) ye not that I must be in my Father's house?" The question implies that to him the most natural place to go, where therefore his parents might have expected to find him, was the Temple. Jerusalem was a walled city with narrow streets, and no parks, and the only large open place in the city was the great open square of the Temple, at one side of which stood the buildings of the sanctuary proper. Why did Jesus, finding himself alone in the city, make his way to the Temple? Where would you, if, when you were twelve years old, you had been lost in a great city, have felt safest, in a crowded hotel, in a market place, or in a church, if there had been one open, with people coming and going? (3) What feeling about the place is shown in the fact that he calls it, not the Temple, but "my Father's house"? (4) What feeling about God is shown in his speaking of him as "my Father"? See Ps. 89:26; Jer. 3:4; Matt. 6:4. (5) How early in life is it normal and natural for a boy to think of God in this way, and to feel as Jesus did about the place that is most suggestive of the presence of God?

Read again Luke 2:40, 52; Mark 6:4. Consider: (1) What kind of life do these passages represent Jesus as living in Nazareth before he became a public

teacher? (2) What do they say of his physical development? (3) What of his intellectual life? (4) What of his religious life? Was it perfect and complete from the beginning or was it a growth? (5) How did his neighbors feel about him? (6) Was he in these days a person of leisure, a student preparing to be a rabbi or scribe, or a working man—a laborer with his hands? (7) If you had known him in those days how would you have felt about him?

Suggestions for further study: 1. From what you know or can learn by reading about the customs of that day and land, what books do you suppose were accessible to Jesus? 2. What use did he probably make of them? With what books do the gospels indicate that he was acquainted? 3. Was the manual laborer looked down upon or respected among the Jews? What social standing would a carpenter have in Nazareth? 4. Did Jesus probably go to school? If so, to what kind of a school and where? 5. Was Joseph still living when Jesus left home and became a public teacher? If you think not, what are your reasons? Was Jesus perhaps responsible for the support of the family during a part of his young manhood? 6. Who would take that responsibility when he left home? 7. Where was Nazareth situated? How much of Palestine could Jesus see from the city or the nearby hills? What great events of Jewish history had taken place within sight of those hills? 8. At what time of the year did the Passover take place? 9. How long a journey was it from Nazareth to Jerusalem? How much of Jewish history had taken place along the line of that journey? 10. What place in the life of Jesus as a young man in Nazareth do you judge from the whole record was filled by people? by books? by history? by nature? by money-earning occupations?

3. THE PROPHET OF THE WRATH TO COME
MARK 1:1–8; LUKE 3:1–20

While Jesus was still working at his trade in Nazareth there appeared in Judea a prophet, such as had not been seen among the Jews for many years. Though he is said to have been a cousin of Jesus, it is not certain that they had any personal acquaintance with one another. But evidently the reports of his preaching were spread throughout the country, for people were always passing up and down the roads from Judea to Galilee, and telling the news as they went. What kind of a report came to Nazareth and to the ears of Jesus we may gather from the record that has found its way into our gospels. Two accounts have been preserved, one in Mark and one in another gospel which both Matthew and Luke have used along with Mark. Read Mark 1:1–6, carefully noticing: (1) Where John preached. Why did he not go to the synagogues or the temple or the market places? (2) His clothing and food. What ancient prophet does this recall? See II Kings 1:8. What does it suggest as to his dependence on city markets, and his general mode of life? (3) The size and character of his audiences. (4) The subject and style of his preaching. (5) The purpose and meaning of his baptism.

Read Luke 3:7–14. This passage is a brief but striking summary of the message of John to his generation; undoubtedly the product of months, if not years, of reflection in the wilderness (see Luke 1:80) and based on a keen insight into the characteristics of the current religion of his people, it made a profound impression. Read it carefully and notice: (1) What he thought of the people of his day. (2) What he believed was soon to happen to that generation. (3) On whom he believed the coming wrath of God would fall, the Gentiles that knew not God, or the people of Israel that worshiped God with sacrifice and temple worship. (4) How severe he thought that judgment would be, whether corrective or destructive. (5) Whether he believed that descent from Abraham and membership in the "chosen people" would save men from this fiery judgment of God. (6) Whether there was any way of escaping it, and if so, what that way was. (7) What John meant by "repentance." (8) What he regarded as "fruits worthy of repentance," that is, the action which following repentance would prove its reality. See vs. 8 and compare vss. 10–14. (9) What would correspond today to the answer which John gave to the several classes of people in vss. 10–14?

Is this message of John properly called a gospel—good news? If so, in what sense? Are there modern preachers whom you know, or know about, whose message is like that of John?

Read Luke 3:15-20. In this passage John speaks of the One greater than himself whom he looked for to follow him. Consider: (1) The contrast that he draws between himself and this greater successor. Which of the two announces an opportunity to escape from wrath by repentance? Which is to inflict judgment on those who do not repent? (2) Is the judgment of his successor mild and corrective or destructive and irremedial? (3) On whom was the judgment to fall? (4) If John thought of his successor as the Messiah, was he the kind of messiah that his nation generally was looking for? Read Ps. 2; John 6:14, 15, Mark 10:35–40. (5) What characteristic of John led to his imprisonment and death?

Form as definite an impression as you can of John and an estimate of his ability, character and effectiveness, and then turn to Luke 7:24–35 and read what Jesus said of him when he was in prison. How does your judgment correspond with that of Jesus?

Suggestions for further study: 1. Why was John thought of in connection with Elijah? See Luke 1:17; Mark 9:11-13; John 1:21. 2. Luke 3:15 suggests that people in John's day were thinking about and expecting the Messiah; what did they expect the Messiah to do?[1] 3. John gathered disciples, as Jesus after him did. See Mark 2:18. What became of these disciples and of the movement that he started? Did it cease entirely with his death or become merged in Jesus' movement, or was there a Johannic church alongside of the Christian church? See Acts 19:1–4.

[1] See Mathews, *History of New Testament Times*, chap. xiii, and "Messiah," in *Dictionary of the Bible*.

4. THE RESPONSE OF JESUS TO THE PREACHING OF JOHN
MARK 1:9-11

The report of John's preaching was probably spread not only through Judea but into Galilee and Perea. When Jesus heard of it, it must have raised serious questions in his mind. Did his estimate of the people agree with that of John? Did he also look for swift and irrevocable judgment upon Israel? Was his idea of the Messiah the same as John's? But even if he was not wholly in agreement with John's message, was John in the main right, and if so could Jesus refuse to respond to his appeal, and to throw the weight of his influence on the side of the movement in the direction of repentance which John had started and was fostering? The gospels say nothing about any debate that Jesus may have had with himself over these questions, but they tell us what he did.

Read Mark 1:9-11. Consider: (1) Whether the gospels mention John as preaching in Galilee where Jesus was, or as baptizing at the Sea of Galilee. (2) Whether they speak of the Galileans generally as going to John's baptism. (3) Whether Jesus' response to John's message was in a measure exceptional among the Galileans. (4) Who is recorded as seeing the heavens opened? (5) To whom is the voice from heaven addressed? (6) What spiritual fact does the descent of the Spirit upon him as a dove represent? (7) What did it mean to Jesus to be assured that he was the beloved Son of God? (8) If, as seems to be the case, he came to John's baptism and associated himself with John's movement not because John had sent any special message to him or because he was himself conscious of personal share in the sin of the nation, but because he felt that he ought to respond to the call of the prophet to the nation, what was the result and reward in his case of his assuming a share in the common duty of the nation? (9) In Matthew's account of the baptism, it is recorded that in reply to a suggestion of reluctance on the part of John to baptize him, Jesus said, "Thus it becomes us always to do what is right." Does this language imply a sense of obligation on his part to undertake the common duties of men? (10) Would the new sense of sonship to God and of his love carry with it a new sense of responsibility? Is it possible that it was his response to John's call to the nation that led through his spiritual experience in the baptism to his undertaking his own prophetic work for the Jewish nation? (11) Does the response to the call of common duty often lead to the discovery of a special duty or responsibility? (12) Do you see any connection between the incident in the Temple when Jesus was twelve years old (note especially Luke 2:49) and the baptism, with the sense which it brought that God looked upon him as his son and loved him as such?

Suggestions for further study: 1. This oldest story of the baptism does not suggest that any one saw the heavenly vision or heard the voice from heaven but Jesus. Both Matthew and Luke by very slight but different modifications of the narrative suggest, without directly saying it, that there were spectators or auditors.

Is it natural that the incident should in course of time have come to be thought of this way? How ought we to think of it? 2. The phrase "Son of God" is used in several different senses in the Bible. In its primary and fundamental sense it has nothing to do with origin or nature, but expresses a moral relation to God, meaning (see II Sam. 7:14; Rom. 8:14; Matt. 5:45) one who is obedient to God, like him morally, and for this reason the object of his approving love. Notice also the word "beloved" in the story of the baptism, and in the transfiguration. Out of this fundamental sense and the association with it of the thought that a son represents his father, grew in course of time the use of the term "Son of God" in reference to the Messiah. Such passages as II Sam. 7:14 and Ps. 2:7 furnish a natural basis for the development of such a thought. But there is little trace of it in the New Testament. Perhaps Rom. 1:4 represents the nearest approach to it, and here it clearly refers to the ascended Christ. In only one passage of the New Testament is there any suggestion of a meaning, approximating that of son by generation (Luke 1:35), and not even here is it certain that this is the thought. In what sense do you think the phrase is to be understood in the words that came to Jesus out of the heavens?

5. THE DEFINITION OF IDEALS. MATT. 4:1–11

The rich, spiritual experience of which the baptism of Jesus was both the expression and the occasion naturally called for a period of retirement and thought. Filled with a new sense of power and responsibility and a new consciousness of God's love, Jesus went away into the wilderness to think out clearly what was his duty, and how he was to do it. The Spirit, Matthew says, led him into the wilderness. But such an experience could not fail to be one of testing, and in that sense of temptation; only the greatest work, the highest principles, must be chosen. But these could be chosen only by comparing them with others. Choice means selection; selection means rejection as well as acceptance.

It is not worth while to spend much time over the question how much of this narrative is clothed in figurative or symbolic language; in what garb the devil came to Jesus; whether he went to the pinnacle of the temple and the top of the mountain physically or only mentally. The spiritual elements of the experience are the only vital and important ones. Read Matt. 4:2–4. Consider: (1) The general sphere of the temptation. Is it in the realm of the physical or the political or the religious life of men? Has it to do, generally speaking, with the part that material things were to play in life? (2) The relation of the sense of divine sonship to the temptation. Are men ever tempted to make the fact that they are children of God, objects of his love, an excuse for grasping after the physical goods of life? Do they in effect say, "Does not the *earth* belong to the Saints of God?" (3) Jesus evidently decided that he ought not to devote himself to the acquisition of physical good; that that was not what sonship to God meant for him. Was this because he regarded physical things as evil or needless? (See Matt. 6:32.) Was it because he believed that though physical good was real good

it was not the highest good and ought to be treated only as one of the goods of life and not the highest? (See Luke 12:16-21). Was it because he conceived that while other men might be farmers or merchants or carpenters, as he had been, he must henceforth devote himself to the spiritual tasks of life; not serve men through the physical things, but directly? Before answering these questions finally, examine the passage which he quotes from Deut. 8:3, reading from the beginning of the chapter, and notice also how Jesus uses it. Might some men have answered the temptation in the second sense, and legitimately and conscientiously become farmers, or merchants, or builders? If so, in what spirit and with what purpose would they thereafter do their work? But are there also other men who are just as clearly called upon to devote themselves to the immaterial things of life, to moral leadership, to the spiritual guidance and inspiration of other men, who are divinely appointed to be prophets, sages, if need be, martyrs? If so, what would you say of the refusal of such a man to accept this task, and his choice of the kind of work that for another man would be his highest duty? Can you state the general principle that seems to have actuated Jesus, whether his answer is interpreted in either the second or the third way?

Read Matt. 4:5–7. Consider (1) the general sphere of this temptation. Notice that this also starts with the consciousness of sonship to God ("If thou art Son of God"), and that it proposes a bold stroke on the assumption that God would see to it that it came out all right. Is this appeal in the sphere of man's physical needs, or of his ambition for power, or of his faith in God—his religion? (2) The purpose of the proposed act—casting himself down from the pinnacle of the temple. Are religious men, just because they are religious, tempted to think that they are outside of law, can take risks, moral or other, that other men cannot take? Does piety excuse us from praying, "Lead us not into temptation?" A man once said, "I am sure this business cannot fail because I have promised God to give him twenty per cent of the profits." How would Jesus have answered him? Would he have justified his neglecting ordinary business principles and precautions? (3) How would Jesus have answered the question, What does true faith in God justify us in expecting from God, and call upon us to do in reference to the risks and danger of life?

Read Matt. 4:8–10. Consider: (1) The sphere of this temptation. Would the fact that Jesus felt himself to be the object of God's love, and endowed with power from on high, imply that he had ambition? What would be the scope of that ambition? How far had the Jews believed that the Messiah would extend his political power? See Ps. 2:6–12; Luke 2:51, 52; Matt. 20:20, 21. Would the prevalence of such ideas suggest to Jesus the possibility of achieving his ends by political or military methods? (2) What did Jesus consider to be wrong in the proposal that came to his mind—the end to be achieved or the means by which it was suggested that he should achieve it? Notice his answer, in vs. 10.

(3) What did Jesus have in mind as a worshiping of Satan: a literal bowing down before an altar or image of Satan, a prayer addressed expressly to Satan, or the adoption of methods for achieving his ends which would have been in effect a giving up of his allegiance to his Heavenly Father? Is this a common temptation of ambitious men? (4) What would Jesus' answer to this temptation mean in terms of the way in which he determined to do that great work to which he felt himself called?

John the Baptist, as we shall presently see, stands out clearly as a prophet of coming judgment. Paul after the beginning of his career as an apostle feels himself set apart to preach the gospel to the Gentiles. Was either of these things true of Jesus? The early church accepted him as the Christ. Did he begin his work with that thought, and with the conviction that he must fill the rôle of Messiah? Peter in one of his addresses reported in Acts (10:38) speaks of Jesus in these words: "Jesus of Nazareth, how God anointed him with the Holy Spirit and with power; who went about doing good and healing all that were oppressed of the devil." Do these words define Jesus' ideal for himself as he began his work? From the record *so far* could we infer more than that, having through his own experience, as boy and man in the home, among people, and alone with God, found the clue to life, as he easily saw that other men had not found it, he was irresistibly impelled to leave his other business and devote himself to leading other people into that conception of life, that relationship to God and their fellows, which was for him the solution of life's problems? Is it possible a more definite conception of his task grew out of his further experience? Must we perhaps gain a more exact definition of his purpose in life from the further study of his life? Let us at any rate decide now only what the evidence justifies us in deciding.

Can you combine the answer to the three temptations into a statement of the decisions which Jesus reached in these forty days of meditation in the wilderness as to the things that he would work for, his attitude toward God, the methods he would use?

Can you frame a picture of Jesus as he stood at the beginning of his work as a teacher and leader of men? How old was he? What kind of a life had he lived up to this time? What was his appearance? What were his ideals, his ambitions, his principles of action?

QUESTIONS FOR REVIEW. SECTIONS 1 TO 5

1. Name some of the sources from which the writers of our Gospels secured their facts.
2. Of the Gospels which we now have, which seems to be the earliest?
3. Which Gospel gives a brief story of Jesus' youth?
4. What facts concerning Jesus' home, family, and early life can be gleaned from our records?

5. What great prophet appeared among the Jews while Jesus was a young man?

6. How did Jesus manifest his attitude toward the spirit and work of this prophet?

7. Give the essence of the message of John in a few words.

8. Was it a message which was needed by his people? By Jesus?

9. What was the immediate result of Jesus' baptismal experience upon his thought and action?

10. What different kinds of temptations assailed Jesus in his period of seclusion?

11. Give your idea of the reasons why these particular temptations came to Jesus.

12. Do you think that a man's greatest powers may constitute his greatest temptation? If so, what safeguards has he?

13. Can you combine Jesus' answers to the three temptations into a statement, and the decisions which Jesus reached in these forty days of meditations, as to (*a*) his attitude toward God, (*b*) his work, and (*c*) the methods which he would use?

14. Can you make a similar statement concerning John the Baptist, his idea of God, of his own work, and of the methods which he believed would accomplish his purpose?

15. John was a good man, believing in God, a man of power, unselfishly devoting himself to the salvation of his people. Did his message do them good?

16. Jesus and John lived in the same country, had the same training, and practically the same environment and outward experiences. What was the vital difference in their religious experience?

17. How do you account for it?

JESUS WORKING IN GALILEE

6. TEACHING WITH AUTHORITY AND HEALING WITH POWER
MARK 1:14–45

Brief statements of Mark tell us that after John was delivered up (that is, thrown into prison) Jesus came into Galilee and began to preach, and that it was Herod, tetrarch of Galilee and Perea, who imprisoned John. This suggests that perhaps after the baptism of Jesus, John moved northward to a point in or on the borders of Galilee, and that Jesus after his forty days of meditation in the wilderness either remained in retirement or began his preaching elsewhere (see John 3:22). Of this early work the first three Gospels give no account. They record the public work of Jesus as if following upon that of John. Luke (4:14) even speaks as if Jesus came directly from the wilderness to Galilee.

Read Mark 1:14, 15, and (1) notice the place of Jesus' work and the content of his message. (2) Compare this message with that of John as we have already studied it in section 3. This too is a call to repentance. In what vital respect does it differ from John's message? Does this difference seem to you only a matter of intellectual belief or is it also a revelation of the character and attitude of Jesus? (3) Matthew reports that John also said that the Kingdom of Heaven was at hand. If Matthew is right in this report, did John have the same idea of the Kingdom of God that Jesus had? (4) Judging from these brief reports of the preaching of Jesus and John, do you think that their idea of God was the same? If not, wherein did they differ? If their ideas of God and of the Kingdom of God were different, would you not expect to find their task in life and their expectation concerning the future, as well as their attitude toward people, to be different? Read Luke 4:16–22. Is it significant that we see in Jesus in this early stage of his career a definite appeal to hope rather than to fear? Could he have taken this attitude toward life had he not felt complete confidence in the fatherly love of God?

Read Mark 1:16–20. Consider: (1) Whether it is likely that this was the very first event of Jesus' work in Galilee. Would four men be likely to give up their business, leave their families, and become followers of a traveling preacher of whom they knew nothing? Or must we suppose that Mark 1:14, 15 covers a considerable period of preaching and teaching, and that when Jesus called these men they already knew him and had often talked with him? (2) On the other hand, is there anything in the record to suggest that Jesus demanded of them at this time a definite statement of opinion about him? What does the incident of Mark 8:27–30, which happened months later, imply on this matter? (3) What was it about Jesus that led these men to become his followers? Was it his

message, or himself, or both? Did they understand either perfectly at this time? (4) What does this incident suggest about Jesus' way of gaining followers? (5) Read also Mark 2:13, 14. What do both narratives imply as to his plans? Why did he want companions in his work? What does the expression "fishers of men" imply as to what he expected these men to do?

Read Mark 1:21–34. These verses tell the story of a day in Capernaum. It is perhaps an example of many similar days. It includes three incidents, one in the synagogue, one in Peter's home at mid-day, and one at evening. Suggest a title for each of these events.

Re-read 1:21–28. Consider: (1) The character of the synagogue service in Jesus' day. See Luke 4:16–22, which will suggest the order of service, and consult *Dictionary of the Bible*. (2) Jesus' habit about attendance in the synagogue. See Luke 4:16. (3) The character of Jesus' teaching. Just what does vs. 22 mean? The scribes were accustomed to appeal to the authority of Scripture, of traditions, and of the fathers. In this sense they also taught with authority. In what sense does the gospel record show that Jesus taught with authority? How did he seek to convince men that his teaching was worthy of acceptance? (4) What was the matter with the man referred to in vs. 23? What should we call such a man today? What did people think about him then? Was the belief in demons, evil spirits, widespread in those days? How were the demons supposed to be related to the devil? (5) Why did Jesus cure the man, and how? (6) Note the impression that the cure made, and its influence on Jesus' work.

Read Mark 1:29–34. Consider: (1) What elements entered into the power by which Jesus was able to cure the sick. (2) Why he included such work in his plan, and did not restrict himself to teaching and preaching. (5) Aside from the question of the power by which Jesus cured the sick and the demoniacs, do you think that the fact that he did so added to his influence as a teacher in his own day? (4) Has it made him more influential in the centuries since? If so, why?

Read Mark 1:35–39. The Jewish Sabbath was on Saturday. This incident follows immediately in time upon the events of the Sabbath in Capernaum, and fell, therefore, upon a Sunday. Read the story carefully and thoughtfully, (1) Notice the place which Jesus sought out as a place of prayer, and consider why he chose this place rather than to remain in the house. How does his conduct compare with his advice in Matt. 6:6? (2) Why did Jesus pray at all? Why did he need to pray? What did prayer do for him? (3) Why did he not go back to the town when people wanted him? What does the phrase, "For to this end came I forth," mean? What does it imply as to his place of work? (4) How long would it require to do all that is referred to in vs. 39? What was Jesus' message in these synagogues?

Read Mark 1:40–45. Give a name to this incident. Consider: (1) What characteristics of Jesus are illustrated by his act in healing the leper. (2) Why

he forbade the leper to tell people of his cure. (3) Why he required him to observe the law referring to such cases. (4) What the incident shows about the place which Jesus gave in his whole plan of work to his deeds of healing. Were they of prime importance? Were they simply means to an end? Were they wrought for their own sake but regarded by him as less important than something else?

Suggestions for further study: 1. Mention is made in the narratives we have been studying of Galilee and Judea, and of Herod, the tetrarch. It will add interest and clearness to our study to have clearly before us how these regions were related to one another and how they were governed in Jesus' day. It will be worth while to study a map of Palestine and to fix in mind a picture of the whole land. To get a knowledge of the political situation see *Dictionary of the Bible* under "Herod," "Archelaus," "Pilate," or better still read chaps. xi and xii of Mathews' *History of New Testament Times*. 2. Jesus sometimes taught out of doors, on the mountain top, or by the seaside; sometimes in private homes, at the dinner table; and sometimes in the synagogue and temple. Recall as many places as you can in which he taught, and the forms that his teaching took. The synagogue worship in particular is worthy of special study. See *Dictionary of the Bible*, "Synagogue." How did the synagogue service differ from that of the temple? Out of which did our modern church service come? 3. The Gospels suggest that Jesus spent considerable time in healing the sick and the demoniacs. What place ought such work as this to have in the plans of the church of Christ today? Does the existence of trained and skilful physicians affect the matter? Ought ministers also to be healers? Ought missionary societies to send out physicians and conduct hospitals? If so, why and for what purpose should such work be conducted?

7. JESUS OPPOSED BY OTHER RELIGIOUS LEADERS

MARK 2:1—3:6

In his second chapter and the first six verses of his third chapter Mark narrates a series of incidents in all of which the scribes and Pharisees manifested a critical spirit toward Jesus, and at the end of which they even plot his death. Whether these incidents all occurred in as close connection as their arrangement in Mark's narrative would suggest is not altogether certain, but it is safe to assume that opposition to Jesus began to develop early.

In reading each of these five narratives notice especially in what the scribes were interested and in what Jesus was interested, and consider whether the difference in their interests was the cause of the widening gap between them, and of the increasing opposition of the scribes to Jesus.

Read Mark 2:1–12. Assuming that the house was probably a one-story building with a flat roof not of tiles but of a composition of clay and other materials, endeavor to picture the whole scene. Ask yourself: (1) Why did Jesus assure the man that his sins were forgiven before he healed his paralysis? Do you think that he would have done so if he had not seen in the man a desire to be

free from his sin and to be reconciled to God? (3) Did Jesus think that God forgave sins unconditionally? See Matt. 6:14, 15, and compare Ps. 51:1–3; I John 1:8–10. (4) Why did the scribes object to his assuring the paralytic that his sins were forgiven? Did they believe in the forgiveness of sins? How did they think God assured men of forgiveness? See Luke 18:9–14. What was the real reason for their criticism of Jesus? (5) What is the meaning of Jesus' answer to their criticism? Is the possession of power in itself certain evidence of authority to speak for God? Does the possession of power and the disposition to use it to help one's fellow-men furnish some ground for trusting him who uses it thus? If so, why? See Matt. 5:34, 35; 7:16.

Read Mark 2:13–17. On the story of the call of Levi recall Mark 1:16–20 and suggestions on that passage in section 6. Read vss. 15–17. The publicans here spoken of were collectors of taxes imposed by the Roman government, and for that reason, as well as because of their representation of the heathen power, were generally disliked by their fellow-Jews. The sinners who are associated with them were people who did not keep the Jewish law with strictness. The very use of the term by the Pharisees suggests that the latter did not admit that they themselves were sinners, and that they thought of sin not as selfishness or harshness, or conduct that harmed others, but as violation of law; for example, the law of the Sabbath, or circumcision. The Jewish books show that they made much of these two in particular. Reading the passage with these facts in mind, consider as suggested above in what the scribes and Pharisees were most interested, formal observance of religious rules, or the welfare of people. In which of these does this narrative show Jesus to be most interested? Consider this carefully; it is a matter of great importance. Luke 7:36–50 and Matt. 23:1–15, although relating later incidents, help us at this point.

Read Mark 2:18–22. This incident illustrates two of the characteristic differences between Jesus and the other religious leaders of the day, including John. (1) Notice the reason that Jesus gives why his disciples should not fast, namely that these were for them days of joy. Of what does this imply that fasting was the expression? (2) What does it imply as to the morality and effect on character of professing to be sad when one is not sad and has no reason to be so? (3) As to the obligation to observe rules, even the ancient rules of religion, when these rules conflict with higher principles and the interests of men? (4) Which do you judge he regarded as the more normal in life, happiness or sadness? (5) What do vss. 21, 22 imply as to the possibility of expressing the spirit of his new message in the old forms that had come down by tradition? (6) Is there a value in old customs? In what does it consist? What should we do with them as long as they serve a useful purpose? What when they no longer serve human need? (7) How did Jesus answer this question? What was the answer of the scribes?

Read Mark 2:23–28. There are few more significant incidents in the Gospels than this one, partly because of the teaching about the Sabbath, but much more because of the disclosure of Jesus' estimate of the value of people and his criterion for determining what conduct is right and what is wrong. Notice: (1) The reason why the disciples plucked the grain, as implied in vs. 25. (Matt. 12:1 says expressly that they were hungry.) (2) Why the Pharisees objected, namely, not because the grain belonged to someone else (see Deut. 23:25), but because plucking it was labor and violated the Sabbath. (3) On what ground Jesus defended their actions, citing a case in which David, to satisfy hunger, violated the sanctity of the Temple, which was, if possible, even more sacred than the Sabbath (see Matt. 12:5). (4) What this implies as to the value of men, even in respect to their ordinary physical needs, as compared with ancient and sacred institutions. (5) Notice the remarkable saying of vs. 27. In view of what Jesus says in the preceding section about fasting, would it be legitimate to infer from this statement that he held the general principle that institutions are made for men and not men for institutions, and that it is always more important to care for men than to conserve the sanctity of the institution? (6) If vs. 28 means that Jesus is Lord of the Sabbath, how do you think in view of vs. 27 he would have men use the Sabbath? (7) What two interests again come into conflict in this narrative and explain the attitude of the Pharisees?

• Read Mark 3:1–6. This is another of the Sabbath incidents, in which again Jesus and the Pharisees come into conflict. (1) What does the story imply as to the belief of the Pharisees about healing on the Sabbath day? (2) What does Jesus' question in vs. 4 imply as to what he thought was more important, keeping the Sabbath rules, or relieving human suffering? (3) See Luke 13:14, telling how at another time Jesus ignored the Sabbath law. Doubtless these scribes reasoned just as the ruler of the synagogue in Luke 13:14 did. What is wrong about this reasoning? Why should not the disciples have waited for their breakfast? Why should not the healing have been put off to another day? (4) What does vs. 5 imply as to what Jesus considered to be the cause of the attitude of the Pharisees? What does it imply as to the depth of his feeling on the question?

Reviewing this whole series of incidents, (1) what do you judge was Jesus' feeling and conviction about the relative importance of preserving ancient religious customs and institutions unchanged and doing what is for the welfare of men? (2) What did he regard as of highest value in the world? (3) How fundamental do you think his thought about this was? Would it profoundly affect his whole idea of life and of religion? (4) Did he believe that in this he represented the mind of God? (5) Had anybody ever before him expressed such a principle? See Mic. 6:8. (6) Do the people of his day seem to have lost sight of this principle? (7) Was it for this reason that the scribes and Pharisees opposed him?

Suggestions for further study: 1. In the sections just studied there are references to the publicans, the scribes, the Pharisees, and the Herodians. Which of these terms represent people of a certain occupation, which denote sects or parties? 2. What was the business of a publican? 3. What was the occupation of a scribe? What was the relative standing of the two in Jewish society? 4. For what did the Pharisees stand? How were they esteemed? 5. Who were the Herodians, and what did they represent? 6. How strictly did the Pharisees observe the Sabbath? Did they follow the law of the Old Testament strictly, interpret it, or add to it? 7. What estimate did the Jews of Jesus' day put upon fasting? How often did a strict Pharisee fast? How often did the law require one to fast? On all these questions see *Dictionary of the Bible.*

8. CHOOSING TWELVE COMPANIONS. LUKE 6:12–19

In Luke 6:20–49 there is a very interesting report of a discourse of Jesus, chiefly discussing how men should treat one another. Just preceding this discourse, probably taken by Luke from the same book from which he took his story of the preaching of John the Baptist and of Jesus' temptation, is the story of Jesus' choice of twelve companions and of the wide reputation and popularity which he had at this time attained. Matthew has in his chaps. 5, 6, 7[1] a much longer discourse than that of Luke, but so like it in many parts and in the order of those parts as to make it probable that, while the two evangelists used different gospels as their sources at this point, the two discourses are fundamentally the same. Matthew has no story of the choice of the twelve companions, though he gives their names in 10:2–4. In this study we shall first take up Luke's story of the choice of the twelve companions and the widespread fame of Jesus, and then Matthew's report of the discourse.

Read Luke 6:12–16. Consider how Jesus prepared for this important act of choosing his companions. Notice in Mark 3:14 a statement of the purpose for which he chose them, and consider what is the relation between their being with him and their going out to preach.

Read Luke 6:17–19 and observe over how wide a territory the reputation of Jesus had spread, and for what purpose people followed him.

9. JESUS' IDEALS OF CONDUCT. MATT., CHAPS. 5, 6, 7

Run rapidly through these three chapters and notice that they are made up wholly of teachings of Jesus without narratives. This is the longest collection of sayings of Jesus anywhere in the first three Gospels. But it is not simply a collection of sayings. They form an organized discourse, the chief theme of which is "righteousness" (see 5:6, 10, 20; 6:1), more specifically the righteousness that

[1] Commonly called the Sermon on the Mount.

is demanded for participation in the Kingdom of Heaven, that is the Kingdom of God (see especially 5:20).

Righteousness is "the conduct and character that are right," or more exactly "the conduct and character that God requires and that make one acceptable to him." It is probable that Jesus' disregard of the Pharisaic ideas about fasting, Sabbath, etc., had led to the charge being made against him that he was a perverter of morals, breaking down the authority of the Old Testament and teaching men not to live according to its laws. It is such a criticism that he seems to be answering in 5:17: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." And again in vs. 20 he turns the criticism against his critics, saying that it is they whose moral standards are too low: "For unless your righteousness is higher than that of the scribes and Pharisees you shall by no means have a share in the kingdom of heaven." This statement that he is raising not lowering standards of conduct, establishing not breaking down morals, is illustrated by a series of examples in the remainder of this chapter.

We shall not undertake to study this discourse entire, but shall select from it the passages which express most clearly its central idea.

Read Matt. 5:1, 2. To whom, according to these verses, did Jesus address the discourse? To whom does "ye" of vss. 11, 13, 14 refer?

Read Matt. 5:3–12. These verses (commonly called the Beatitudes from the fact that the word translated "blessed" at the beginning of each sentence is in the Latin Bible *beati*, that is, "happy") present in a series of aphorisms or proverbs Jesus' ideal of character—the character which God approves and which will give one a part in the Kingdom of Heaven. Notice especially vss. 3, 10, "theirs is the kingdom of heaven," and vs. 9, "they shall be called sons of God." They doubtless describe not several classes of people but several characteristics of one class. Read these verses through again one by one and notice what element of character each verse sets forth. Are these the characteristics which the Pharisees exemplified and cultivated? Are they the characteristics which are generally esteemed today? What kind of person would he be who had all these characteristics? What kind of society would that be that was made up of people who had these characteristics?

Read Matt. 5:13–16. These verses present two things which the disciples of Jesus are expected to do in the world. Both are expressed in symbolic language —"the salt of the earth," "the light of the world." Remembering that salt was in ancient times the only thing that people had with which to keep food from decaying, what responsibility does Jesus lay on his disciples by calling them "the salt *of the earth*"? Of what danger does he warn them in the words, "but if the salt has lost its savor"? Remembering that a lamp shines not to make itself conspicuous but to give light to others, that is to enable them to see things clearly, what responsibility does Jesus lay on his disciples in the words, "Ye are the light

of the world"? Is it possible for them to escape this responsibility? See the last half of vs. 14 and vs. 15. Consider carefully how serious an obligation Jesus imposes on his followers in this paragraph.

Read Matt. 5:17–20. What criticism of Jesus does vs. 17 answer? What gave rise to that criticism? In vss. 18, 19 Jesus strongly affirms the permanence of the law. In view of his treatment of the Sabbath and fasting, can these verses be understood to refer to the specific commands of the law, or must they be taken as a strong affirmation of the permanence of the central moral principle of the law? For evidence of what Jesus regards as the essential part of the law see Mark 12:28–32.

In vs. 20 Jesus affirms that his standard of moral conduct is higher than that of the Pharisees. Does he mean that it demands more strict keeping of rules (for example, about the Sabbath, and foods, and fasting) or a more complete control by the principle of regard for the welfare of others? The study of the next paragraph will furnish an illustration.

Read Matt. 5:21–44. In these verses we have the first of a series of examples in which Jesus illustrates the superiority of the righteousness which he demands to that of the Pharisees. Notice that he represents the teachers of his day ("ye have heard" doubtless means "you have been taught in the synagogue and school") as laying all emphasis on the outward deed of violence, while he condemns also and even more strongly the inward feeling and the words that express this feeling. Think over carefully all that this implies. If one's heart, one's feelings, are right will his deeds be wrong? Where can you best purify a stream, at the source or at its mouth?

What do vss. 23, 24 imply as to the acceptableness to God of the worship of a man who has wronged his fellow and not made it right? How does this teaching agree with the teaching in Mark 2:27 as to the value of men? Do "wickedness" toward men and "worship" of God go well together?

Read Matt. 5:43–48. (If you have time read also 5:27–42, but vss. 43–48 contain the heart of the matter.) Over against a spirit of hatred toward anyone Jesus teaches love toward all, even our enemies. Does this mean that we should approve and admire them, or that we should wish them well and do them good? Does it mean that we should love our enemies and not our friends? What does the example of God to which Jesus appeals in vs. 45 show respecting this matter? In what particular matter does vs. 48 mean that we should be perfect as God is? See Luke 6:36.

Read Matt. 6:1. In chap. 5 Jesus has emphasized the importance of righteousness of the heart as against righteousness of outward conduct—obedience to rules—only. Here he speaks of righteousness in the sight of God as against the doing of righteousness before men to be seen by them.

He gives three examples. What is the example in vss. 2–4? What in vss. 5, 6? Notice how similar the form of statement is to that in vss. 2–4. Read vss. 16–18 and notice what example he uses here. Would the principle apply to these three things only, or to all conduct before men?

Read Matt. 7:24–27. In the earlier parts of this discourse Jesus has emphasized the necessity of righteousness that is inward, real, of the heart. But as against a righteousness that demands only outward conformity to rules, there is another kind of unreal righteousness that seems to be inward. It is the righteousness of profession. What does Jesus say in these verses about this kind of righteousness? Notice especially vss. 24 and 26. What is the difference between them?

What is the chief characteristic of Jesus' teaching about the conduct that is acceptable to God as this appears in these chapters, 5, 6, 7, of Matthew? How does it differ from the teaching of the scribes and Pharisees?

Suggestions for further study: 1. The discourse in Luke 6:20–49 is very much like that in Matt., chaps. 5 to 7, but differs from it in two respects: (*a*) It is shorter, omitting much that is in Matthew, and (*b*) it is evidently intended for a different group of readers. Which of the two discourses compares Jesus' teaching with that of other Jewish teachers and the Old Testament? What class of Christians would be most interested in this form of the discourse? For what class of readers would the form that omits this element of comparison be best adapted? 2. The words of Matt. 5:39, "Resist not him that is evil," have been the occasion of much discussion and perplexity, especially in times of war. In view of the connection in which they occur and the general character of Jesus' teaching as you have studied it thus far, do you think that Jesus intended these words to be taken as an absolute rule, or as a striking illustration of the general principle that we should love our enemies? Would love for one's enemies forbid us ever to oppose their plans and efforts? If not, when would it forbid such opposition and when not? 3. Matt. 7:12 is commonly called the "Golden Rule." Why is it so called? What does it mean? Think of illustrations. Is it a fair summary of Jesus' teaching in Matt., chap. 5? Is it a good principle for the control of all one's treatment of other people? Is it workable between classes and nations, or only between individuals and in narrow circles? 4. Which is simpler to keep, a list of rules, or in heart and practice to follow a principle? Which produces the higher type of character?[1]

QUESTIONS FOR REVIEW. SECTIONS 6 TO 9

1. To what human emotions did John's preaching chiefly appeal? To what opposite ones the preaching of Jesus?

2. What was the essential difference between the "authority" with which Jesus taught and that of the scribes?

3. How did Jesus' curing of the sick influence his career?

[1] A brief treatment of the question *Is the Golden Rule Workable between Nations?* by the author of this course can be secured from the American Institute of Sacred Literature for three cents.

4. Do you think that the church of Christ ought to follow his example in that matter? If so, by what means?

5. What good reasons have Christian missionary societies for sending out medical missionaries and establishing hospitals?

6. Why did Jesus pray?

7. Name those characteristics of the healing work of Jesus which aroused the antagonism of the Pharisees.

8. How did these same characteristics strengthen his influence on those whom he healed?

9. Which are more influential, deeds or words?

10. In his choice of friends, how did Jesus manifest a democratic spirit?

11. Name specific occasions upon which Jesus ignored or violated the Sabbath law of the Jews.

12. What was the general principle upon which Jesus based his conduct on the Sabbath day?

13. How would such a principle work today?

14. Was it easier for Jesus to act upon this principle in the world of his day than it is for his followers to do so now in America? Give reasons for your answer.

15. Did the attitude of Jesus toward the religious rules and customs of his day mean that he thought that all should be destroyed?

16. If not, on what basis would he choose those which should be preserved and if necessary modified?

17. How would you apply this principle today to the church, to government?

18. Why did Jesus need helpers?

19. In what sense were they referred to by him as the "salt of the earth" and the "light of the world"?

20. What is the chief characteristic of Jesus' teaching concerning the motives of conduct and the conduct itself which will make men fit for membership in the Kingdom of God as stated and illustrated in Matt., chaps. 5, 6, 7?

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10. SOME GALILEAN INCIDENTS NOT RECORDED BY MARK
LUKE 7:1—8:3

In Luke's seventh chapter is a group of stories which are not found in Mark and not all of which are in Matthew. They evidently came from that interesting Galilean gospel which Luke frequently uses in the first half of his gospel instead of Mark or to supplement Mark. The first of these stories gives an account of the surprising faith of a gentile soldier. Read Luke 7:1-10. The centurion was evidently an officer in the service of Herod Antipas, tetrarch of Galilee. The brief narrative shows him to have been a very interesting man. Though a Gentile, he had evidently become interested in the Jews and their religion, and, though a hired soldier of Herod, he had won the respect and affection of the Jews. What do the facts stated in vss. 2, 3 imply as to the relation between him and the Jews, and as to his general character and disposition? What is implied in this respect by vss. 4, 5? What characteristics appear in vss. 6–8? What conception of Jesus had the centurion formed? Notice vs. 8 and the implication of the

word "also." Over what did he think Jesus had authority? Compare his reasoning with that of the Jews referred to in Mark 3:1–16 and 3:22. Is openness of mind and fairness of judgment confined to any one nation? In the presence of a similar instance of gentile faith Peter said, "I perceive that God is no respecter of persons, but in every nation he that heareth God and worketh righteousness is acceptable to him" (Acts 10:34, 35). Do you think Jesus held the same opinion? The narrative says nothing about Jesus and the centurion ever meeting personally. What do you think would have happened if they had become acquainted?

Read the story of Jesus and the widow of Nain in Luke 7:11–17. Was the inference which the people drew from this incident (vs. 16) a sound one? On what did they probably base it. What most interests *you* in this story—Jesus' sympathy with a sorrowing mother, or his extraordinary power? Which of these two aspects of the story is really of the greatest significance? Which would be the greater loss, to learn that the young man was only apparently dead, so that this was a case of resuscitation rather than restoration from death, or to discover that Jesus really had no sympathy with people, did not care for their welfare or happiness?

The story of Jesus' answer to the messenger of John the Baptist recorded in Luke 7:18–35 falls into three parts: the question and answer, 7:18–23; Jesus' characterization of John, 7:24–28; characterization of the people, 7:29–35.

Read Luke 7:18–23. Recall that John was in prison (Mark 1:14; Luke 3:20), and doubtless had been for some time. Recall also that John had preached a speedily coming day of judgment and a Mightier One than he himself, who should execute swift punishment on evildoers. Read Luke 3:16, 17. If he had had some thought that Jesus might be that Mightier One, would he naturally have been perplexed by Jesus' course of action? Had Jesus carried out the program John had announced for the Coming One, or had he been gentler and more gracious than John himself? Jesus' answer directs John's attention to certain deeds of his life. (Vs. 21 is probably an addition to the original narrative; it is not in Matthew's parallel account.) Do these deeds suggest that Jesus was trying to fulfil John's prediction, or rather that he had a different conception of his work from that which John had had of his successor? The language of Jesus follows rather closely that of Isa., chap. 61. John's prediction of his successor seems suggested by Mal. 3:1 and following. Read both these passages. Would Jesus' answer suggest that there were other prophets than Malachi that John might take into account when forming his idea of God's plan for the world? Is Jesus' answer kindly or harsh? Imagine John receiving this answer and try to state the thoughts and feelings it would produce in his mind. Would he be comforted or distressed by it?

Read Luke 7:24–28. The reply of Jesus to John suggests, however gently, that John was not wholly right in his thought about what was to follow his own work. Does Jesus therefore infer that John was not a prophet of God? Vs. 24

implies that he was no reed shaken in the wind—thinking one thing today, another thing tomorrow. Would that very firmness help to account for his question to Jesus? Try to state in your own words Jesus' estimate of John as expressed in vss. 24–28.

Vss. 29, 30 are quite evidently not words of Jesus, but a comment of the evangelist Luke, or the writer from whom he derived the story. The last sentence of vs. 28 is possibly also a comment of the latter writer. It seems to be an expression of the Christian feeling that no man outside of Christianity could be quite equal to a Christian.

Read Luke 7:31–35. The illustration taken from the games of children shows Jesus' sense of humor. What characteristic of the people does it illustrate? Notice the incidental evidence of Jesus' social disposition in vss. 33, 34, in contrast with the austerity of John. What does vs. 35 mean? Does Jesus blame John for being different from himself or himself for being unlike John? What impression of Jesus does this whole narrative (7:18–35) give one?

It is a very dramatic story that Luke 7:36–50 relates. Read the passage and give it a name. The characters in the drama are three: Jesus, the Pharisee, the woman. The woman has lived a conspicuously sinful life but wishes to have done with it. Why in that state of mind did she come to Jesus? Had she ever heard of him before? Did she possibly know of the incident related in Mark 2:15–17, or some similar one? What idea of a prophet underlies the words of the Pharisee in vs. 39—one who mingled with men to help them or one who kept himself apart from anybody that was sinful? What course of action was the Pharisee evidently himself approving and following? Why did Jesus follow the other course? Which of them was a real prophet? Does the story that Jesus tells the Pharisee (vss. 40–43) imply that the woman was really a greater sinner than the Pharisee? See Matt. 21:31, 32.

Read Luke 8:1–3. Notice who were Jesus' companions on this evangelistic journey. How large a party did it make? How much attention would it have attracted? Who paid the bills? What does the participation of women in evangelistic work indicate as to Jesus' democratic feeling? Did he put one class above another or one sex above another? Paul afterward said: "In Christ Jesus there is no male and female" (Gal. 3:27, 28). Does this represent the spirit of Jesus?

What impression of Jesus does each of these narratives in Luke 7:1—8:3 give to you? What characteristic appears in them all?

Suggestions for further study: 1. Reviewing all the narratives in 7:1—8:3, none of which are in Mark, does the whole passage seem to you similar in style? It is an interesting thing to compare it in this respect with Luke 3:1–20; 4:1—5:11, most of which probably came from the same older gospel, and on the other hand with the narratives of Mark 2:1—3:6. Which of the two latter passages

is most like the one we have just studied? 2. Recall what Mark 2:1—3:6 shows Jesus to have been most interested in, and consider what Luke 7:1—8:3 implies as to his chief interest. Do the two passages show us the same Jesus? If so what is the significance of the fact that these two passages not only now stand in different gospels, but are from different original sources? 3. What is your definition of democracy? What is the fundamental principle of democracy? Did Jesus hold that principle? Is the present-day world as democratic in spirit and practice as he was? Are you? In what respects is the spirit and practice of the community in which you live less democratic than Jesus was?

11. JESUS UNDER CRITICISM. MARK 3:19–35

We return now to Mark's narrative. Read Mark 3:19–21. By this time Jesus' work was attracting such wide attention that, as in many other similar cases, it was unpleasant to his relatives and neighbors. John 7:5 helps to explain this. See also Mark 6:3. So, perhaps half in apology, half in complaint, they said he was no longer sane.

Read Mark 3:22–27. The belief in demons was universal in Jesus' day. Men lived in the feeling that they were surrounded by spirits good and evil, and they seem to have thought much more of the evil spirits than of the good. Jesus' cure of the demoniacs attracted much attention and gave the scribes the chance to accuse him of being himself under the power of the prince of evil spirits. What is Jesus' answer to this accusation (vss. 23–27)? Remembering that the demons were malicious and harmful, and that Jesus' work was compassionate and helpful, what do you think of his argument?

Read Mark 3:28–30. Vs. 30 is the comment of the evangelist and shows that he understood Jesus' word about blaspheming against the Holy Spirit to have reference to, or to have been suggested by, the fact that Jesus felt he was casting out demons by the power of the Holy Spirit. Read Matt. 12:27, 28 where this thought is directly expressed. But Luke 12:10 reports a saying of Jesus similar to this in Mark 3:28, 29, except that blasphemy against the Holy Spirit is there contrasted with speaking against the Son of Man. This suggests that Jesus meant not to characterize their slander of him as itself a blasphemy against the Holy Spirit, but to warn them that in their wilful misrepresentation of him, in their calling good bad, they were on the road toward actually setting themselves against all good, even against God's Spirit. And when they reached this point, then there would be no turning back. They would be "guilty of an eternal sin."

Read Mark 3:31–35 and give a name to the incident. The attitude of Jesus toward his family is somewhat perplexing. Does vs. 21 help to explain it? And does the incident in turn help to explain Matt. 10:37, 38 (see the severer form of the saying in Luke 14:26, 27) and Mark 10:29, 30? If from his baptism and temptation Jesus had regarded himself as devoted to the service of humanity,

believing this to be God's will for him, how would the attempt of his family to oppose his teaching and to control his action appear to him? Does this mean that he was indifferent to his family or that he was putting the greater above the less?

12. BEGINNING TO TEACH IN PARABLES
MARK 4:1–34

A parable is a story which intentionally bears a double meaning. In its first and obvious meaning it deals with the common experience of men and generally pertains to material things. In this sense it is, unlike the fable, true to ordinary experience, yet not necessarily an actual incident. In its second and less obvious sense it has to do with the moral or religious experience of men. This latter meaning, which is the one for the sake of which the parable is told, is suggested by the first on the principle of analogy, as today we often use illustrations drawn from the farm to illustrate religious things, speaking of the "field" and the "seed" and the "harvest." Parables are not confined to the New Testament (see for example Nathan's parable to David, II Sam. 12:1–12), but Jesus was particularly fond of this way of teaching and very skilful in using it.

Read Mark 4:1–9, 13–20. Then with the story and Jesus' explanation of its spiritual meaning in mind, read 4:10–12. Notice that Jesus implies that the multitude will not—are not intended to—see the full meaning of the parable. Yet it was spoken to them (vss. 1, 2), and they doubtless knew that it was a parable, that Jesus was not teaching agriculture. If they understood it at all, they would probably think of the soils as representing themselves. What warning would it then convey to them? But as Jesus explained it to the disciples, the disciples would doubtless think of the parable from the point of view of the sower. What would it then teach them as to what they were to expect as the result of the preaching of the gospel? Was it to be accepted by everybody and would everybody remain steadfast, or were there to be many kinds of hearers and various results? Was this forecast probably in accordance with Jesus' own experience thus far? If so what does it show as to what he expected as the result of his work? Is the parable as a whole optimistic or pessimistic?

Read Mark 4:21–25. This passage is doubtless intended to apply to the use of parables. What does it teach as to the use which those who understood the parables are to make of them? Vs. 22 seems to say that the very concealment of the truth in the parable, that is, the fact that it has an outer meaning that is easy to understand and remember, and an inner meaning that is less obvious, is for the purpose that it may eventually be made clear. Would a literal statement of spiritual truth be more likely to be forgotten than a parable? What do vss. 24, 25 mean as applied to learning and teaching truth?

Read Mark 4:26–29. This also like the first one is a farmer's parable—a parable of the seed. But the emphasis and teaching are different. Read it carefully and see if the key to the meaning is not in vs. 28: "The earth bringeth forth

fruit of herself, first the blade, then the ear, then the full corn in the ear." What does it suggest as to the preacher's responsibility and the forces that work with him? What as to the way in which results come?

Read Mark 4:30-32. This parable emphasizes the difference between the size of the seed and of that which grows from it. What does this suggest as to the way things work in the Kingdom of God? What effect would the parable have on the minds of the disciples?

Read Mark 4:33, 34, and then try to summarize the teaching of the whole passage on these points: (*a*) What a parable is and why Jesus used parables. (*b*) How Jesus expected his work and that of his disciples in preaching the truth to become effective.

Suggestions for further study: 1. In Matt., chap. 13, all but one of the parables in Mark, chap. 4, are repeated and certain other ones added. All but one of these additional parables are found in Matthew only. Probably he drew them from an older gospel which he only of our evangelists had, another of those "many" gospels spoken of in Luke 1:1. Turn to Matthew and pick out his added parables, and study them as has been suggested above for the parables in Mark. Do they convey ideas about the Kingdom not contained in Mark? 2. Luke 9:51—18:14 is without parallel in Mark and is probably wholly taken from still another of Luke's "many" gospels. Turn over the pages of this part of Luke and note the parables which it contains. Are they also parables about the Kingdom of God? What does the existence of parables in these three gospels indicate as to Jesus' habit in using parables? Is it likely that a complete record of his life would give us many more parables?

13. BY THE SEA OF GALILEE, AND IN NAZARETH
MARK 4:35—6:6

Read Mark 4:35-41. Does this incident illustrate Jesus' power over nature or his influence upon men, or both? In the long history of the race, which is more important? Jesus rebuked the disciples for their fear and lack of faith. In whom did he mean that they should have had faith, and why? See Mark 11:22; Luke 12:22-31.

Read Mark 5:1-10. We have here another illustration of the large part which the belief in demons played in the life of the people of that day. There were no asylums for the care of the insane, and no scientific knowledge of their condition or medical treatment of them, but many people tried to cure them (see Luke 9:49; 11:19). The methods which they used were often crude. The apochryphal Book of Tobit (6:7) tells of smoking the demons out with smoke from the burning of the heart and liver of a fish, and Josephus tells of drawing the demon out through the nostrils by the root of a certain plant. In the Middle Ages it was common to attempt to expel the demon by torturing the possessed person. How would you describe Jesus' method? Does he treat the demoniacs as great sinners, or as unfortunates? Was he behind his times or ahead of them? If the latter, what made him so, scientific knowledge or love for men?

Read Mark 5:1–20. The story of vss. 11–13 is told from the point of view of the beliefs of that day. It could not, of course, be otherwise. Is it perhaps the story which the swineherds told (vs. 14)? What was the motive that underlay the request of the people in vs. 17? How does it compare with Jesus' thought as expressed in Luke 12:6, 7; 13:15, 16; 14:5? Did Jesus regard the beasts as of no account, or did he account men as of more value? What was Jesus' reason for sending the man back to his own people (vs. 19)?

Read Mark 5:21–24, 35–43. Try to picture the whole scene to yourself: the ruler of the synagogue, a man of importance in the town; his young daughter lying very ill, apparently dying; the physician holding out no hope; someone told the father about Jesus and the cures which he had wrought, and advised that he be sent for; the ruler hurried away, found Jesus, fell at his feet and besought him to come. On his way a woman stopped Jesus. When her case had been cared for, messengers came saying it was too late, the girl was dead. Jesus bade the father not to give up hope, and they went on; they came to the house; Jesus saw the girl, said she was not dead, but in a swoon; he put out the crowd of neighbors and hired mourners, took the child by the hand, lifted her up, and told her parents to give her something to eat. What impression of Jesus does the whole narrative give you? Did Mark mean to say that Jesus was mistaken in believing that the girl was not dead? What did Luke think about it (Luke 8:53)? Which is of the greatest importance to Jesus' own generation and to later ones, his sympathy for people, his concern for children and parents, or his power to bring a girl, apparently or really dead, back to life? Which of the two spreads like leaven, preserves the world as "the salt of the earth," and lightens its darkness as "the light of the world"?

Read Mark 5:25–34, noticing that Jesus ascribes the cure to the woman's faith (vs. 34).

Read Mark 6:1–6. What qualities were people compelled to recognize in Jesus? Was it his words or his works that first arrested their attention? Why did they refuse to receive his message? In which did they suffer the greater loss, in that they failed to receive his message, or that he did but few works of healing among them?

Suggestions for further study: Several of the narratives which we have been studying show Jesus exercising healing power over the sick and demonized. Was this power altogether peculiar to himself, or is it something which many have had, and many more might have? Notice that Jesus commissioned his disciples not only to preach the gospel, but to cast out demons and to heal the sick (Luke 9:2). The Book of Acts also records that Peter and Paul also healed the sick. In various ages of the church, including our own day, men have claimed and have seemed to possess power to restore people to health. Certainly also there is abundant evidence that hope, faith in God, courage, contribute powerfully to keep people well and to help in their recovery when they are ill. Would it at all diminish the

significance of Jesus' power if we had reason to believe that what he possessed was an exceptional measure of power shared also by many others? If this was the character of Jesus' power to heal, ought we to endeavor to develop this kind of power? Would it be most valuable in connection with sanitation, hygienic surroundings, and good food, and as a supplement to nursing and medicine for the sick? If we ought to develop this power, why should we do so?

The Gospels record frequently that Jesus was moved to use his healing power by sympathy, compassion, interest in people. Probably the power attracted most attention at the time, and has done so since, as the narratives have been read for centuries. But it is worth considering whether the motive or the power was really most significant, and which has had most influence in the world. What does power without concern for people accomplish? What would a vast increase of it in the world do? What would the universal spread of sympathy without the exercise of any extraordinary power do for the world? How many of the followers of Jesus have had his peculiar healing power? How many have been moved by his love to feel a like interest in people? Which of the two is possible to everyone? Which is the world's greatest asset, force of any kind, or love, concern for our fellows?

QUESTIONS FOR REVIEW. SECTIONS 10 TO 13

1. What seems to you most significant in the story of the centurion's servant?
2. What indications have we of the estimate in which John the Baptist held Jesus?
3. What had happened to John?
4. Tell in your own words the story of John's messengers and Jesus' response.
5. What did the people who accompanied Jesus upon the first evangelistic tour probably think of him?
6. Describe the party and its methods.
7. What attitude did Jesus' relatives take concerning him and his work?
8. How would you describe Jesus' attitude toward his family?
9. What is a parable?
10. Name several reasons why Jesus might present truth in a parable with more lasting impression than if he had baldly stated the same truth.
11. Name several of the more important of Jesus' nature parables.
12. Tell what you can about the belief concerning and the treatment of "demoniacs" in New Testament times.
13. What was Jesus' attitude toward these sufferers and how did he treat them?
14. Which do you regard as the more important—Jesus' sympathy and helpfulness or his healing power?
15. If one were to feel and to express similar sympathy today would he have greater measure of healing power? Why?
16. Was it the words or works of Jesus which first attracted attention?
17. Do acts or words best express sympathy?
18. Which would most quickly settle our present labor problems—power or mutual sympathy?
19. Which would help most to restore international order?
20. Which did Jesus think most important—his power or his teaching?

14. EMPLOYING HIS DISCIPLES AS HELPERS IN HIS WORK
MARK 6:7–56

Mark 1:16–20 contains the story of Jesus calling four fishermen to leave their business and become his companions and fellow-workers. In 2:14 he is recorded as making a similar request of Matthew, the tax collector. In 3:13–19 he is said to have enlarged the group to twelve, whom he chose "that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons." Turn back and read these passages, and then read Mark 6:7–13. Notice that the disciples, having been *with him* for some time, are now being *sent out*. Compare 3:14, 15 with 6:12, 13. The instructions that he gives them seem very strange to us, but they were manifestly adapted to the circumstances under which they were given. To wear two coats (tunics) was a sign of wealth. People were accustomed to give travelers food without pay and would have been insulted by an offer to pay. To have more than one place of entertainment in a given village would consume time in visiting. Would Jesus have given the same directions in a cold climate, or if the disciples had had to cross the ocean, or if the customs of the country in respect to hospitality had been different from what they were? Why did he send them out two by two? Into what relation to the people to whom they were to preach would their dependence upon them for food bring them? What did Jesus aim to accomplish by this preaching and healing tour of his disciples? Why did he not limit them to preaching and forbid them to spend their time in healing sickness and casting out demons?

Read Mark 6:14–29. Why the narrative of the preaching of the Twelve is immediately followed by the story of the death of John the Baptist is not wholly clear. Perhaps the latter event happened while the disciples were on their tour. The Herod here spoken of was Herod Antipas, son of Herod the Great, who died in Jesus' infancy (Matt. 2:1–19). His real title was tetrarch, though Mark gives him the courtesy-title of king. The Philip whom Herodias deserted to marry Herod was a private citizen. In what light does this story present the Herodian family from the point of view of private morals? What kind of a ruler does it show Herod to have been? Was the character of his rule affected by his private morals? Were the imprisonment and execution of John lawful, according to the usages of that time? What is fundamentally wrong in a government under which such things are lawful? How does its estimate of people, as people, compare with that of Jesus?

Read Mark 6:30–44 and give a title to the story. Verse 35 locates this event by the Sea of Galilee. The fact that the grass was green (vs. 39) implies that it occurred in the spring, as the summer heat dries up the grass in Palestine. Perhaps the crowds were on their way to Jerusalem to attend the feast of the Passover, which occurred in March or April. The incident just as it is told in the Gospels is quite beyond the range of present-day experience, and some people who are

strongly impressed with the teaching of modern science respecting the uniformity of the laws of nature (cf. Mark 4:26–29) have difficulty with it. In every respect, however, except the miraculous multiplication of food the narrative is true to the situation and the probabilities of the case. Jesus invites his disciples to go apart and rest. The people come. They seem to his compassionate heart like sheep without a shepherd. He gives up his rest and teaches them until night comes on. Then they are hungry, but it is too late to go away and get food, and he tells his disciples that they must manage to feed them. He takes charge of the matter, gives directions to his disciples, uses the food that he finds at hand, and everybody is fed. Aside from the question how so little fed so many, is the Jesus of this story the Jesus you have found in the Gospels thus far? In what is he interested? For what is he concerned? What characteristics does he exhibit? Have we here efficiency without goodness, goodness without efficiency, or efficient goodness?

What is the most significant feature of this story, Jesus' compassionate interest in people and all their needs, which made him both teach them and feed them, or his making much out of the little available food?

Read Mark 6:45–52. Notice especially vs. 45 showing how Jesus undertook to secure for the disciples the rest they had missed, vs. 46 illustrating Jesus' own habits, and vs. 50 showing the influence of Jesus' presence on his disciples. Compare Mark 4:35–41. What is the explanation of that influence?

Read Mark 6:53–56. Consider again the relative place in Jesus' life of healing the sick and teaching. Why did he teach? Why did he heal the sick? Why did he feed the hungry? What did he seek to accomplish by his life?

Suggestions for further study: 1. How many members of the Herodian family are mentioned in the New Testament? What is their permanent place in history as compared with that of their political subjects, John the Baptist and Jesus? What makes the difference? 2. How much of Jesus' instructions to the twelve apostles applies to missionary work today? 3. In what respects does the story of Jesus' feeding the multitude furnish an example to us? Is human hunger a fact which we can neglect? Is human need of any kind a fact to be ignored? If Jesus could make five loaves do the work of five thousand, and we can induce a thousand people each to give five loaves, what would our possession of his interest in people lead us to do? Wherein would the results in the two cases be different? 4. Jesus relieved suffering but organized no agency to do so, or to remove the causes of poverty. What would the possession of his spirit lead us to do today? If the same spirit leads us to a different thing from that which he did, why is this? 5. Has the world made any progress since the days of the Herods in its idea of what constitutes good government? If so, in what direction and to what extent? What is the true purpose of government? Jesus did not meddle with political affairs. Have his teaching and example any bearing on what constitutes good government? Have they had any influence in the development of better forms of government in the past? Have they any bearing on the present industrial situation? on present international problems?

15. DISCUSSING FOOD AND CHARACTER. MARK 7:1–23

Read Mark 7:1–5. Notice: (*a*) That as before[1] the Pharisees had criticized Jesus for allowing the disciples to neglect fasting, and to disregard the strict law of the Sabbath, so now they are finding fault with him for allowing his disciples to disregard the Pharisaic custom in respect to the washing of hands before meals. (*b*) That again the Pharisaic custom and scruple found their starting-point in the Old Testament law. The law of unclean foods (Leviticus, chap. 11) forbade the eating of certain kinds of food, and the tithing law required that a tenth of all the product of the soil and of the herd (Lev. 27:30–32) should be given to the Lord, i.e., be devoted to the support of worship. In their scrupulousness to avoid any accidental infraction of the law through particles of "unclean" or untithed food clinging to their hands, the Pharisees had made the custom of washing their hands before eating (see vs. 3) a matter of religion. (*c*) That the general name for all these regulations and customs which the Pharisees had built up around the law was "the tradition of the elders" or, as we might say, "the teaching of the fathers." (*d*) That Jesus did not encourage his disciples to observe these scruples.

Read Mark 7:6–13. Notice that Jesus does not continue the discussion of the particular matter of washing hands or eating "unclean" food, but takes up the general question of what was acceptable to God, the observance of traditions established by men, or the doing of the will of God. As his illustration of the disregard of the law of God, he cites the way in which the Pharisees, following the tradition, evaded the law in reference to children honoring their parents. Jesus seems here to be setting "scripture" over against "tradition." Does he do this because he believes that whatever is in the Old Testament is "the word of God" (see vs. 13), and whatever is later than the Old Testament is unauthoritative human tradition; or is he for the moment taking the point of view of the Pharisees with reference to the authority of the Old Testament in order to show them that from that point of view they could not defend their traditions; or does he accept the command to children to honor their parents as a law of God, not because it is in the Old Testament, but because it is self-evidently right, necessary for the welfare of human society? If you are in doubt on this matter, hold the question in suspense till we take up the remainder of the story.

Read Mark 7:17–22. These words deserve very careful study. Notice that in vs. 15 Jesus returns to the question whether it was necessary as a matter of religion to wash the hands before eating; or rather to the question that underlay that, namely, how is character affected by food? In vs. 15 he lays down the general principle, which he further explains and illustrates in vss. 18–23. Of course he is not saying that one's temper may not be affected by indigestion caused by overeating, or that intoxication has no indirect influence on character. He is laying down the broad general principle that evil character is the product of one's

[1] See Mark 2:1—3:6.

choices and deeds, not of one's food. He no doubt has specially in mind the law of Leviticus, with its minute distinctions between clean and unclean meats; but his statement is not limited to that law. Where did Jesus find this principle? Is it stated in the Old Testament? Does it underlie the law of Leviticus, or does it contradict it? Could it be learned by experience and observation? Does human experience in general sustain it? If he set aside the Levitical law of clean and unclean foods, on the basis of his observation of human experience, can he have judged that the law of children and parents in Exodus and Deuteronomy was the word of God (see vss. 9-13) because he found it in the Old Testament, or must he have had some other reason than this for ascribing to it divine authority?

Suggestions for further study: The passage just studied throws much light on Jesus' thought about religion from four points of view. 1. Verses 18–23 deal with the relation of conduct and character, and what kind of conduct affects character. Two different ideas have been found in these verses by different interpreters. Some have thought they mean that evil deeds *are the expression of* an evil heart; others that they mean that the evil thoughts men think and the evil deeds they do *make* men evil. Are both things true? Do evil thoughts and deeds defile the man, and does the defiled heart find expression in evil deeds, thus making a vicious circle? Which of the two things does Jesus say in vs. 23? Which is the natural antithesis to his statement in vss. 18, 19? Which is most important to remember? 2. Jesus seems to assume that unless eating or not eating a certain kind of food affects character, the rule against eating it is of no value or divine authority. What does that imply as to his thought about God? Did he believe that God makes laws that require or forbid external actions for their own sake without reference to their effect upon character? 3. Jesus calls one command of the Old Testament the word of God (vss. 9–13). He implies that another command also in the Old Testament, not being sustained by experience, had no sound basis or authority (vs. 15). How did he decide what commands of the Old Testament were the will of God and what were not? 4. In vs. 18 he seems to express surprise that the disciples did not at once see the truth of what he was saying. What does that imply as to the obligation of men to judge for themselves what is the will —the real law—of God?

16. JOURNEYS INTO NON-JEWISH LANDS AND BACK TO GALILEE MARK 7:24—8:26

Read Mark 7:24–30. In this narrative we have the only instance recorded in the Gospels of Jesus going outside of Jewish territory. Look up on a map the location of Tyre and Sidon in relation to Capernaum. The motive of this excursion into gentile territory was evidently not to preach but to rest, or to gain time for thought or conversation with the disciples. See vss. 24, 27, and notice that Matthew (15:24) expands the implication of vs. 27 into the explicit statement that Jesus said, "I was not sent but unto the lost sheep of the house of Israel." The term Greek in vs. 26 means simply "Gentile," not specifically a person of Greek

blood, or one who spoke Greek. The word "Syrophenician" means a descendant of the Phoenicians of Syria, as distinguished from the Phoenicians of Africa. The matter of chief interest in the narrative is Jesus' reluctance to heal the girl, and his eventual yielding to the persistence of the woman. In view of what you have already read about Jesus in the Gospels, would you ascribe his reluctance to lack of sympathy with the child and her mother, or to a somewhat strong feeling that his own personal mission was to his own people? (The seeming harshness of the language is somewhat softened by the fact that the word "dogs" in vss. 27, 28 is a diminutive, and, if we may judge from this word and the woman's reply, that she understood him to be speaking, not of the scavenger dogs of the streets, but of the dogs of the household. Perhaps it was still more softened by Jesus' way of speaking.) What does the fact that he finally yielded to the woman's plea show as to his controlling motive? Which was stronger, his general conviction that he should work only among Jews, or the appeal of human need regardless of race?

Read Mark 7:31–37. The word "Decapolis" means ten cities, and refers to a group of cities founded and controlled by Greeks in the larger sense of the term, most of them lying east of the Sea of Galilee and the Jordan. The region was therefore prevailingly gentile. By what power did Jesus heal this deaf-mute?

Read Mark 8:1-10, and notice the close resemblance to the story of the feeding of the five thousand, told in Mark 6:30 46. Is it possible that this is another account of the same event, Mark having found the two narratives in different Gospels and assumed them to refer to different occasions? It is interesting to notice that Luke, who in general avoids telling two similar stories, though he sometimes repeats Jesus' sayings, omits this narrative, though he probably had it before him in Mark.

Read Mark 8:11-23. The idea that a prophet should prove himself such by signs from heaven was apparently a common one in Jesus' day, as the argument from miracles has been ever since. It is a remarkable fact that Jesus did not share this feeling. Moved by compassion he healed the sick and cast out demons, but as a rule he did not like to have even these works of his talked about. And when people demanded a sign he was distressed by the request, and peremptory in refusing it (see vs. 12). It is the more remarkable that Mark records this reply of Jesus, because he himself laid great stress on Jesus' deeds of power. Matthew apparently could not believe that Jesus meant to speak so unqualifiedly, and added the phrase (in 16:4) "except the sign of Jonah," which he has elsewhere interpreted as referring to the resurrection (Matt. 12:39, 40). Why did Jesus object to the demand for a sign?

Suggestions for further study: 1. Why was Jesus distressed at the demand for a sign from heaven? Was it that he felt that he had already given the Pharisees evidence that was sufficient to lead them to listen to him and to accept his teaching? If so, what was that evidence? 2. What was Jesus' reason for confining his

work almost exclusively to Jews? Was it (*a*) because he knew nothing about the rest of the world? (*b*) because he regarded the Jews as the one people in whom God was interested? (*c*) because he himself had no interest in other peoples? or (*d*) because he felt that his personal mission was to his own people? Would there be some reason for him to think that, the Jews having already the purest and highest religion of the ancient world, and being already scattered widely over the world, the most important thing for him to do was still further to purify and elevate this religion at its source? 3. Why did Paul pursue so different a course? Might Jesus have done as Paul did, if he had lived as long as Paul did? That is, might he in later years have gone into gentile lands? 4. Is Jesus' conduct in this matter an argument against foreign missions? If not, why not?

17. FACING THE FUTURE AND PREPARING HIS DISCIPLES FOR COMING TRIALS. MARK 8:27—9:32

Read Mark 8:27–30. Find Caesarea Philippi on the map, and notice the direction of the journey and the proximity of Caesarea Philippi to Mt. Hermon. Had Jesus, so far as our records have shown, ever asked his disciples the questions which he is here recorded to have put to them? Compare what he said when he called the four fishermen (Mark 1:16–20), and when he chose the Twelve (Mark 3:13–19). Had any of the disciples before this said to Jesus what Peter now said? By what tie had the disciples of Jesus thus far been bound to him? Why did Jesus ask them the question of vs. 29? Why, if he wished his disciples to recognize him as the Christ, did he wish them not to tell others (vs. 30)? There was in Jesus' day a widespread expectation of the coming of the Christ (the Messiah), but people had very different ideas, and doubtless many of them very vague ideas, of what kind of a person he would be, and what he would do. Perhaps the two ideas that they all had were that he would represent God, and that he would be the Savior of Israel, but as to how he would save Israel there was much difference of opinion. Would the discussion of the question whether Jesus was the Christ or the idea that he was such have diverted attention from the real message and work of Jesus? Was his messiahship the thing he most wanted men to accept? As he discouraged much talk about his deeds of healing, so also may he have wished to keep the thought of his messiahship in the background? Yet the question was in the air, and at this point he seems to have felt that the time had come when, with his disciples but not with the people generally (compare Mark 4:11), he must discuss the matter, and, if they had come to think that he was the Christ, rid their minds of some of the false ideas that they associated with this belief. Was it perhaps for this purpose that he took this journey away from the large towns of Galilee? Notice the expression "the *villages* of Caesarea Philippi."

Read Mark 8:31–33. Notice that Jesus, having listened to Peter's declaration that he was the Christ, immediately began to tell Peter about the sufferings

which he foresaw he would have to endure. These announcements were directly contrary to Peter's idea of the career of the Christ and therefore in his mind contrary to the declaration that he had just made that Jesus was the Christ. Peter expected the Christ to be accepted by the nation and to reign over it, not to be rejected by its leaders—to crush his enemies, not to be put to death. Naturally, therefore, he refused to accept the predictions of Jesus. But Jesus insisted upon it, saying that Peter was thinking men's thoughts, not God's. Do you recall anything in the previous record of Jesus' experience that would account for his expectation that the Jewish leaders would reject him and put him to death? Had he ever expected or hoped that they would receive him? What led him to believe that this suffering and death were God's thought for him? What was it in Peter's thinking that he characterized as the thoughts of men?

Read Mark 8:34–37. This is one of the most significant of all the utterances of Jesus. It should be read, remembering the conversation with Peter that precedes it. Peter had said Jesus was the Christ, meaning that he would be King of Israel, and no doubt thinking that when Jesus sat on the throne, he, Peter, would somehow share in his glory (compare Mark 10:35–37). Jesus did not deny that he was the Christ, but he did immediately say that, if so, he was to be a suffering Messiah, rejected by his people and dying at their hands. This idea Peter cannot accept. Jesus reaffirms it, and then adds the utterances of these verses, 34–37, in which he says that suffering is not for him only. Any man who would be his disciple must be ready for the same experience. What does Jesus mean by "denying one's self"? Does he mean (*a*) denying or ignoring one's own existence, (*b*) denying one's self some pleasure or comfort, or (*c*) refusing to make one's own interests the supreme thing in life? If the last, what would become the supreme thing in life? What did Jesus make supreme? Does one who "takes up his cross" of necessity die on it? Does he signify his readiness to die, if need be? Verse 35 is manifestly paradoxical—seemingly self-contradictory, but its meaning is most important. "Life" is best understood as meaning not simply physical life, what one loses in death, but the sum total of the possibilities that come to us because we are alive, as when we say of a man, "He is wasting his life." If we take Jesus' words to mean, "Whoever makes it his purpose to keep his life for himself, in reality wastes it, and whosoever gives his life for the ends for which Jesus gave his really makes the most of it and gets the most out of it," would this be consistent with the spirit and teaching of Jesus as you have thus far found it in the Gospels? If Jesus based his philosophy of life on a study of human experience, do you think he might have learned this principle in this way? Is the word "life" in vss. 36, 37 probably also to be taken in the sense suggested above? Would Jesus dissuade men from risking their lives in the sense of risking the chance of death, or warn them not to waste their lives in the broader sense of the word? Is the former probable in view of what he has just said about taking up the cross?

Read Mark 8:38—9:1. These words have a distinctly "eschatological" sense (that is, a reference to the end of the word) that is quite lacking in the previous part of the passage. They emphasize the relation of men to Jesus rather than their attitude toward life in general, and they appeal to awards of the last judgment. Verse 1 of chapter 9 predicts a coming of the Kingdom of God with power in the lifetime of people then living and there present. The emphasis of the prediction is probably on the words *with power*. The Kingdom of God was already present in a sense. But Jesus foresaw a great increase of its power within the life of the generation then alive. He foresaw that he was to die, rejected by the Jews, but he did not believe that this meant the defeat of the Kingdom, but quite the contrary. What was the basis of this conviction of Jesus? Matthew (chap. 15) reports Jesus' statement in a form which makes it refer to Jesus' reappearance, because he thought that it was thus that the Kingdom would come with power. But Mark's language is undoubtedly the older form of the saying.

Read the story of the transfiguration in Mark 9:2–8. The high mountain referred to in vs. 2 is probably a spur of Mt. Hermon. Moses is of course the representative of the Law, Elijah of the Prophets. Together they represent the Old Testament and its religion and suggest the indorsement of Jesus by the Law and the Prophets. But the fact of central importance is the reutterance of the declaration of the baptism that Jesus is God's beloved Son, only now spoken not to Jesus but, even according to Mark's narrative, addressed to his disciples, "This is my beloved Son," and designed, it would seem, not to comfort Jesus but to assure and convince the disciples. That, after a talk with Jesus on the mountain top, in which they had perhaps discussed the relation of what Jesus was saying and doing to the Law and the Prophets, one of the disciples should have had such a vision as this is not strange. It is more remarkable, but perhaps not without parallel in religious history, that three men should have shared the experience. What part did this experience probably play in establishing the faith of Jesus' disciples in him, as compared with their daily contact with him, listening to his teaching, and observing his conduct?

Read Mark 9:9–13. Again Jesus charges his disciples not by public talk to contribute to the discussion of the question whether he is the Christ. Why did he wish to prevent discussion? What was the leading purpose of all his work? The question about Elijah is probably based on Mal. 4:5. Jesus' answer means that John the Baptist had fulfilled Malachi's prophecy.

Read Mark 9:14–27. This story of the epileptic boy is much like the other stories of persons supposed to be possessed of a demon that we have already studied. Notice the conduct of the father and recall that of Jairus (Mark 5:22–24, 35–42). Notice also Jesus' effort in both cases to develop the faith of the father. In whom did Jesus desire men to have faith? And what was the faith that he desired them

to exercise? Read vss. 28, 29. Verse 29 seems to imply that some cases of this kind were peculiarly difficult to cure. If so, what does this suggest as to the relation of prayer to the hard tasks of life? An able surgeon once said that after a successful operation he always wanted to be alone with God for a time. What was probably the basis of that feeling, and is there any relation between that feeling and Jesus' saying in vs. 29?

Read Mark 9:30–32. Is it at all significant that as Jesus followed Peter's confession that he was the Christ by an announcement of his death, so the transfiguration experience was followed by a repetition of the announcement of his death? On the former occasion Peter would not accept the idea that Jesus was to die. Now the record says that the disciples did not understand the saying. What lay behind their inability to understand it? Did their unwillingness to believe it perhaps lead them to try to find in it something else than its plain meaning?

18. TEACHING ABOUT THE KINGDOM
MARK 9:33-50

Read Mark 9:33–37. What does the fact that the disciples were discussing the question who was the greatest show as to how fully they had grasped the teaching of Jesus in Mark 8:34–37, and his announcement of his death? Verse 35 contains another of those simple yet fundamental and far-reaching sayings of Jesus of which there are so many in his teaching. Consider carefully what this sentence means. Was this a repetition of an idea commonly accepted and followed in Jesus' day, or was it a startling paradox? How many of those who heard it would suppose that it was meant to be taken literally, at once accept it, and begin to act upon it? Read vs. 37 carefully. What does receiving a little child in Jesus' name mean? May it refer to receiving anybody who brings a message from Jesus, even though only a little child? In other words, does it mean that not the bearer of the message, but the message, is important? Recalling the real nature of the teachings of Jesus thus far considered, do you find the basis of the second part of this verse in some external credentials that Jesus possessed that he brought a message from God, or in the character of the message itself? Compare Mark 8:12 and 7:18.

Read Mark 9:38–40. This is a very striking story. There were many people besides Jesus in that day who were casting out demons. Besides the methods described in the remarks in Mark 5:1–10, the method of incantation or reciting of magic formulas and the use of the names of deities or great personalities was often used. This man was probably a strolling exorcist who, having heard of Jesus as a successful healer of demoniacs, was using his name in an incantation, successfully it would seem from the statement of vs. 38. It was natural that the disciples should object. Is it surprising that Jesus did not object to such a use of his name? Was the man apparently a disciple of his in any spiritual sense of the

term? For what was Jesus most concerned, that unfortunate people should be helped (as despite his crude ways the man was apparently helping them), or that no one should misuse his name? He says that a man who used his name to do a great work would not easily speak against him. Would this fact be a sure protection against his being evilly spoken of, or was he taking some risk in relying on it?

Notice the broad tolerance of Jesus expressed in vs. 40. To get the full significance of it, consider how far this principle has been accepted by his followers and by religious bodies generally.

Read 9:41, 42. These verses state two reciprocal or complementary principles. Whoever has interest enough in Jesus to give a disciple of his so small a thing as a cup of cold water will not lose his reward. Whoever repels or hinders one who has an unintelligent faith in Jesus, as the exorcist who used Jesus' name had, is worthy of severest condemnation. What is the common thought or feeling that underlies both these sayings?

Read Mark 9:43–50. It is evidently the reference to giving offense or causing one to stumble (vs. 42) that suggests the inclusion of these sayings here. What is the common thought that underlies all these sayings? One of the most difficult, yet one of the most important, tasks of the interpreter is to distinguish sayings that are meant to be taken literally from those that involve bold figures of speech. See, for example, Mark 10:52. Is the language of these verses, 43–47, to be taken as a rule to be literally obeyed, or as a strong statement of the general principle that one ought to sacrifice anything, however dear, that endangers one's highest life? In view of vs. 42 can we infer that we should be more careful for our own interests than for those of others?

Suggestions for further study: The eighth and ninth chapters of Mark contain some of the most significant of Jesus' teachings, the understanding of which has much to do with really understanding Jesus. 1. Did Jesus look for a political Messiah? Did he expect or desire to be such a Messiah? Did he expect to be, or think he was, Messiah in any sense of the word then current? In any sense at all? If so, in what sense? What elements of the idea of messiahship would appeal to Jesus? 2. The statements in Mark 8:34–37 have sometimes been called "the secret of Jesus," that is, the key to all his thinking. What is the self-denial that he here implies he practices and that he enjoins his disciples to follow? Would it be correct to describe it as living socially, i.e., making common cause with one's fellows, devoting all one's energies, not to one's own pleasure or interests, but to the welfare of the community? Do you know of any people who have lived or are living in that way? Who get the most out of life, people who live in this way, or those who live for themselves? If the former, is this what Jesus means in vs. 35? What does the experience of men show to be the very best and wisest principle on which to live one's life? Which was the most successful life, that of Jesus of Nazareth or that of Alexander the Great? that of General Booth or that of William II of Germany?

QUESTIONS FOR REVIEW. SECTIONS 14 TO 18

1. What was the significance of the instructions given by Jesus to his disciples who were sent out to preach, as described in Mark, chap. 6?
2. What effect might the death of John the Baptist have had upon the spirit and work of Jesus and his disciples?
3. What is the most significant thing concerning Jesus which can be learned from the story of the feeding of the five thousand?
4. Jesus appreciated the value of food. How did this appreciation differ from the ideas of the Pharisees concerning foods?
5. Why did all these food-ceremonial laws seem foolish to Jesus?
6. Why did not the fact that these laws were in the Old Testament command his allegiance to them?
7. What is it that Jesus says defiles character?
8. How did Jesus decide as to the value of Old Testament regulations?
9. How did Jesus treat gentile people on his northern journey?
10. How did Peter express himself concerning Jesus at this time?
11. What was his idea of the Christ and his mission?
12. What elements in the idea of messiahship would naturally appeal to Jesus?
13. By what sort of conversation did Jesus follow the declaration of Peter?
14. Was this a contradiction of Peter's statement?
15. Express the meaning of Jesus' statement in Mark 8:34–37.
16. Do you think that Jesus thought his death would mean the defeat of the Kingdom of God which he had undertaken to establish? Give reasons.
17. What part did the transfiguration probably play in encouraging the disciples of Jesus at this dangerous juncture?
18. Did the disciples believe that Jesus was soon to die? Give reasons.
19. Tell the story of the strolling exhorcist who used Jesus' name as magic. How does this story reveal the tolerant spirit of Jesus?
20. Do followers of Jesus as a class exhibit equal tolerance today? Why?

III. AFTER LEAVING GALILEE

19. THROUGH PEREA, TEACHING BY THE WAY
LUKE 9:51—10:24

Mark's story of Jesus' work in Galilee ends with his ninth chapter. At this point Luke gives us nearly nine chapters of valuable information before he, with Mark, records the return of Jesus to Jerusalem. These chapters, with the possible addition of Luke 19:1–28, probably formed a gospel of themselves, one of the "many" spoken of in Luke's preface. We have reason to be very grateful that Luke incorporated it in his book. The plan of this "gospel" is rather obscure, but the contents are very valuable. Occasionally it duplicates Mark, but most of it is quite distinct from Mark. Some portions of this interesting book we shall now study, generally omitting the parts resembling Mark.

Read Luke 9:51-56. What is the fundamental difference between the spirit of James and John as seen in their proposal and that of Jesus as you have observed in our study of him thus far?

Read Luke 9:57–62. In the case of each of these three men there was evidently an attitude which Jesus saw or suspected would prevent his being a real disciple. What was it in each case, and why did it interfere with discipleship? Read again Mark 8:34. Was Jesus' demand an arrogant or unreasonable one? If not, why not?

Read Luke 10:1–16. Recall that on a previous occasion Jesus is said to have sent out the Twelve (Mark 6:7–12) with instructions quite similar to those which he now gives to the Seventy. What was the purpose of these evangelistic missions? What does the fact that Jesus sent out this large company indicate as to his desire to bring his message to the people?

Read Luke 10:13-16. In these verses Jesus implies that the greater light one has the greater the condemnation for rejecting it. Is this a principle of universal application? Does it apply to individuals only or to cities and to nations? Can you think of any illustrations in history of a nation suffering for its wrong attitude toward truth? Verse 16 states a very important principle. Is it that he who rejects a messenger who brings proper credentials rejects the sender, or that he who rejects a true message rejects the God of truth? If the former, what did Jesus regard as the credentials by which they should have recognized him as a messenger of God?

Read Luke 10:17 24. Are verses 18, 19 to be taken literally or figuratively? Two thoughts stand out clearly and strongly in verses 21-24: (1) humility and teachableness rather than learning, the condition of receiving truth (vs. 21);

(2) the unique value of the revelation of God that comes through the Son (vss. 22–24). Do you think that Jesus was including himself under the term "babes" in verse 21 as one who without the learning of the schools of the scribes had come to see and know the truth, or was he thinking only of other people? How did Jesus gain knowledge of the truth? See Matt. 10:29. What was the greatest obstacle to acceptance of himself and his message that Jesus encountered?

Suggestions for further study: 1. Where was Samaria? Who were the Samaritans (Luke 9:52) and what was their relation to the Jews? 2. Where were the cities of Chorazin, Bethsaida, and Capernaum in which Jesus is said to have done mighty works, and in which of them do the Gospels contain a record of Jesus having worked? 3. How does the principle of Luke 10:16 apply in modern times?

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20. ABOUT THE SUPREME GOOD. LUKE 10:25—11:13

It is not always possible in this part of Luke's Gospel to discover the principle of arrangement, but these verses seem to gather around the thought of what is most important in life.

Read Luke 10:25–37, commonly called the parable of the Good Samaritan. Of the two great commandments which the scribe quotes, which does the story of the Good Samaritan explain? What is the significance of the fact that Jesus, in effect asked to explain what is most fundamental in religion, first approves the answer of the scribe which reduces this to love to God and man, and then, when asked for an explanation of the latter of these, puts the emphasis on kindness to a fellow human being in distress? Why does he choose a priest and a Levite to illustrate the neglect of the unfortunate traveler, and a Samaritan as the person who helped him? In whom or in what does Jesus find the real values of the world? Who would Jesus say keeps law most truly, a minister of religion who does all his religious duties perfectly, but who is indifferent to the suffering of his fellow-men, or a heretic, or a heathen who loves his fellow-men?

Read Luke 10:38–42. Does the teaching of this story seem to be the opposite of that of verses 25–37? Does this story mean that the physical needs of life are not real ones, that right ideas are all that is necessary, or is it rather a gentle rebuke of one who was inclined to overemphasize the importance of physical comforts?

Read Luke 11:1–13. One's prayers, not formal, but real, are an index of one's estimate of values. Notice then the emphasis of the prayer of Jesus. What object of desire is put into the foreground (vs. 2)? Whom and how many would the granting of this petition affect? How would it affect them? Whose need and what kind does verse 3 recognize? For what kind of good does verse 4 ask, and for whom? Is the prayer one-sided or many-sided? In the light of it,

what do you judge Jesus regarded as really important? One's prayers will be determined by what kind of God we think that we are praying to. Read verses 5–13 again and consider what kind of a being Jesus believed God to be.

Suggestions for further study: 1. Tell the story of Jesus' conversation with the lawyer, and the parable of the Good Samaritan in modern terms, drawing the illustrations from present-day conditions. 2. Re-read Matt. 5:5–15 and Luke 11:1–13 and state what Jesus believed about prayer. In view of Jesus' idea of God what would he say God would do if his children asked for things not best for them, like a child asking his father for a scorpion or poison?

21. JESUS' CRITICISM OF THE PHARISEES
LUKE 11:37–54

We pass over Luke 11:14–36 because we have already studied similar passages in Mark. Read Luke 11:37–44 and notice that Jesus' criticism of the Pharisees is not for having done things that were wrong, but for a false estimate of relative values, for counting small things great, and great things small. Notice also what kind of things they were that Jesus counted great and what he counted small.

Read Luke 11:45–54, and notice of just what Jesus accuses the scribes in verses 46 and 52. Could the scribes have said these things of Jesus? Why not? Verses 47 and 48 are obscure. They seem to mean that in the very act of honoring the prophets whom their fathers rejected they both condemn the act of their fathers and confess their relationship to them; they ought therefore to be on their guard against repeating the fault of their fathers, yet were not so. Does the principle of verses 50 and 51 seem to be unjust? Yet is not this the way that things actually happen in national history? Is not the effect of an evil course of action cumulative, until there comes a time when disastrous consequences of wrongdoing of many generations fall upon the last of them? Does recent history illustrate this?

22. ABOUT FEARING AND TRUSTING GOD
LUKE 12:1–34

This is one of the great passages of the Gospels. It deserves very thoughtful reading. Its central thought is the safety of trust in God, but with this is associated in verses 1–3 the thought that one cannot have two faiths, one that he actually holds, and the other that he professes. In verses 4–12 the two ideas of fear and trust are alternatively emphasized, combining in the thought that if we trust in God we have no one to fear. Verses 13–21 set forth the folly of the man who counts material things as the highest good and trusts in them. Verses 22–34 find in God's care of the flowers and the birds a great lesson of faith in God for men, and illustrate how Jesus reached his own religious convictions from a study of

the world. Read each of these passages just named and state for yourself the teaching; and think of the kind of life Jesus was seeking by these words to persuade people to live. Mark the passage, especially verses 6, 7, 22–34, to read again and again.

Suggestions for further study: Recall what we have been studying, both lately and earlier, and try to decide which of these three theories of life Jesus would have approved: (1) The supreme good of life is to be well fed and comfortable; ideas and ideals are of no consequence. Live while you live. (2) Physical things are of no consequence; the important thing is to hold right opinions and to attend to one's religious duties. Do not bother about physical needs, your own or others'. (3) Physical needs are real. "Your father knoweth that ye have need of these things." But the physical needs are not supreme. Man is more than his body, more than an individual. He alone lives rightly who, taking account of all his needs and of his neighbors', lives for the common welfare.

23. ABOUT WATCHFULNESS AND FAITHFULNESS
LUKE 12:35–53

To the teachings about trust in verses 22–34 Luke adds three passages that have an element of warning in them. Read Luke 12:35–40 and notice that trust in God does not exclude the necessity of being prepared for what may happen. Verse 40 applies this general teaching to readiness for the coming of the Son of Man in judgment. Read verset 41–48 and notice that the kind of watchfulness that Jesus enjoins is not idle sitting at the window, but faithful attention to one's tasks.

Read Luke 12:49–53, noticing that here Jesus warns his disciples against expecting that the path of duty will be always smooth and peaceful. He knew that he who would be faithful would often have to stand alone.

24. THE DUTY OF INTERPRETING THE TIMES
LUKE 12:54—13:9

This is one of the few passages in which Jesus touches on political conditions and is of peculiar interest to us today when so many of our most difficult moral problems have a national or political aspect. Read Luke 12:54-56 and notice that Jesus distinctly teaches the duty of understanding the meaning of what is going on about us.

Read verses 57–59 and notice that, taken in their connection, the passage, though expressed in the language of a village or city court, evidently refers to the dangers which threatened the nation and warns the hearers of Jesus that if they did not set matters right they would have an account to settle. Recall Luke 11:49–51.

Read Luke 13:1-5, noticing that Pilate was the Roman governor, not of Galilee, but of Judea, and that the Galileans whom he put to death had been

visitors in Jerusalem, who were making trouble there, probably Zealots who were stirring up sedition against the Roman government. Jesus points out that there are evils in the life of the nation which if not corrected will bring them all to destruction.

Read Luke 13:6–9 and notice that again Jesus points out that the only escape from destruction is in repentence, a change of moral attitude.

Suggestions for further study: 1. Is there a life of a nation which is something additional to the life of any member of it, yet comparable to the life of an individual? Do nations come into being, grow, feel dangers, avoid them or succumb to them, and sometimes die? 2. What were the evils that threatened the life of the Jewish nation in Jesus' day? Did the nation avoid them or go down under them? 3. What are some of the greatest dangers that threaten the life of our nation today? 4. How can we avoid them? Whose business is it?

25. NEARING JERUSALEM, STILL TEACHING
LUKE 13:10—14:35

Luke, chapters 13 and 14, presents various subjects which we can best study by regrouping Read Luke 13:10–17 and 14:1–6, and recall our previous study of Jesus' teaching about the Sabbath in Mark 2:24–28 and 3:1–17. The argument of Jesus, several times repeated in the Gospels, that man ought to be at least as merciful to men in distress on the Sabbath day as they were to their domestic beasts, evidently made a great impression on the Gospel writers.

Read Luke 13:18–21 and notice that both these parables emphasize the growth of the Kingdom from small beginnings to great results, while the second also implies that the process will be one of gradual permeation. Then read Luke 13:22–30 and observe that a different aspect of the Kingdom is emphasized, namely the fact that while it is open to all to share in the Kingdom, one may too long refuse to enter and find it impossible to do so. Read also 13:31–35, and notice a similar thought in respect to the nation, or the leaders of it, whose rejection of him Jesus by this time clearly foresaw. Read also 14:15–24, observing that here also the Kingdom of God is the subject of discourse, and Jesus indicates that many of those who had the first opportunity to enter the Kingdom would refuse, and then many others would have the opportunity.

If by the Kingdom of God Jesus meant that type of human society which was in accordance with God's will, men working together to accomplish that will, do these passages show that he looked for the complete triumph of the Kingdom? Did he at the same time perceive that it would not come about easily or without hindrance, and that many who might be expected to welcome it would reject it? How did he arrive at these convictions?

There remain now in chapter 14 three short passages which seem to have no obvious relation to the idea of the Kingdom. Read 14:7–11, the teaching of which is clearly summed up in verse 11.

Read verses 12–14 and consider whether in this rule of hospitality there is involved a broad general principle respecting men's treatment of their fellow-men. If so, what is it?

Read verses 25–33, which discuss what it costs to be a disciple of Jesus, and the wisdom of counting the cost at the outset. Is verse 26 to be taken literally, or as a forcible statement of the necessity of making discipleship to Jesus the supreme thing in life? What does the word "disciple" mean? What is it to be a disciple of Jesus? Can he be called such who serves humanity in the spirit of Jesus?

Suggestions for further study: 1. Just what was Jesus' thought about the Kingdom of God—what it was, how it was to come, suddenly or gradually; whether it would encounter obstacles; the certainty of its coming? 2. Jesus' ideal of human society; what would be the effect of applying to all human relations the principle that is implied in Luke 14:7–14?

26. TEACHING ABOUT THE FATHER'S LOVE AND FORGIVENESS
LUKE, CHAP. 15; 18:9–14; 19:1–10

Perhaps no single passage that has come down to us is familiar to more people or more esteemed than the three parables of chapter 15, especially the last one commonly called the Prodigal Son. These parables, like other notable sayings of Jesus, were spoken in explanation of his conduct and in answer to criticism. Conduct came first, explanation afterward.

Read Luke 15:1–7 and notice that the lost sheep undoubtedly represents any human being who has gone astray, lost his way in life. The purpose of the parable, as shown most clearly in verse 7, is to show how strongly God desires that the wanderer shall return, the sinner repent. Was this the way the religious teachers of Jesus' day thought of God? See verses 1 and 2.

Read Luke 15:8–10, which emphasizes by repetition and the use of a different illustration the same idea that is expressed in the previous one.

Read Luke 15:11–24, bearing in mind that the central purpose is to express Jesus' idea of God's attitude toward men who have gone wrong, but who see their wrong and wish to come back. What does the parable show to have been Jesus' idea of repentance? Is it grief that leaves a man where he was, or a change of mind that sends a man back to God? What does the degradation to which the Son had sunk before he returned suggest as to whether Jesus thought that any man could sin so deeply that God would not receive him if he wished to return?

Is God's forgiveness as here represented by Jesus a mere remission of penalty, or a restoration to the loving favor of God?

Read Luke 15:25-32. In view of verses 1 and 2, which indicate that the occasion of this parable was the Pharisee's criticism of Jesus for receiving sinners and eating with them, whom does the elder brother probably represent? What is wrong about the attitude of the elder brother? How does the answer of Jesus emphasize Jesus' idea of God's attitude toward repentant sinners?

Turn forward and read Luke 18:9–14 on the prayer of the Pharisee and the publican. Here too we have Jesus' thought of how God looks at men. With whom is God most pleased, the man who is scrupulously correct in all outward matters and proud of it, or the man who knows that he is wrong and admits it? Read also Luke 19:1–10. Is verse 8, like the Pharisee's prayer, a boast of what he has done or a statement of the practice he has recently adopted or proposes to follow in the future? Jesus' answer will suggest which it was. On what is Jesus' judgment of Zaccheus based, past deeds or present character? Does Zaccheus recognize that a new purpose involves correcting past wrongs?

Suggestions for further study: 1. The passages we have been studying imply that Jesus believed that God is more concerned with a man's present attitude than with his past record, though present attitude may involve correcting past wrongs. Does it not further imply that God's attitude toward him is determined by his present condition of mind? Is this a higher or lower conception of God than that which makes him a judge who pronounces sentence on the basis of past deeds only? Which expresses a higher regard for righteousness, strict judgment on the basis of past record or the welcoming of the repentant sinner? Which shows a deeper concern for men? 2. Does human experience justify Jesus' thought on this matter? Can a man who has gone far wrong really repent and thereafter live an upright life, and does such a man gain the consciousness of God's approval?

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27. THE GOSPEL OF MERCY. LUKE 16:19—17:4

Passing over the obscure parable of the Unjust Steward, Luke 16:1–13, and the collection of short sayings in 16:14–18, read Luke 16:19–31. Judging from the character of Jesus' parables in general, do you think that the meaning of this one is to be found by pressing each detail, or in the broad impression of the parable as a whole? Does it teach that the poor in this world lie in Abraham's bosom in the next, or that God utterly condemns the man who, living himself in comfort or luxury, is indifferent to the suffering of his fellow-men? Consider again, as has been repeatedly suggested, what idea of God is implied, and what conception of the real values of the world, as lying in men or in things, is suggested.

Read 17:1–4, a brief but significant passage. Could this teaching have come from one who regarded institutions or laws as more important than people, or judgment of them properly based on their past record rather than their present attitudes?

28. THE COMING OF THE KINGDOM OF GOD AND THE SON OF MAN. LUKE 17:20–37

In this passage the writer seems to have gathered together various sayings about the coming of the Kingdom and of the Son of Man. Read 17:20, 21 and notice the remarkable saying "The Kingdom of God is within you," or "among you," recalling also the parable of the Leaven, with its suggestion of a force working silently and gradually. Then read verses 22–24 noting that these are a warning against the idea that the Son of Man will come obscurely, where only a few will know of it. Then read verses 26–37, which speak of the coming of the Son of Man as sudden and unexpected. It is difficult to determine from the Gospels just what Jesus predicted about the future. But while these three sayings were very likely not originally spoken together, it is quite possible to find in each a thought that may well be from Jesus. The first one emphasized the presence in the world, and the pervasive working, of the force that is to transform the world. The second affirms the openness, and the third the suddenness of the judgments of God on evil; for with the coming of the Son of Man Jesus seems always to associate the idea of judgment. We have but to recall the history of Israel, or of the church, or of recent events to see the truth of all these statements. The history of the world is neither wholly one of gradual transformation nor wholly one of sudden and startling catastrophes, but partly of one and partly of the other.

Luke 18:1–8 is associated with the previous passage by the question of verse 8. To the thought that the coming of the Son of Man will be sudden and unexpected it adds the exhortation to those who are afflicted and commit their case to God in prayer and wait in faith.

Suggestions for further study: Like the Gospel of Luke and that of Matthew, the little Gospel that Luke is using here has much to say about the Kingdom of God. Recall the passages studied under section 25, and in their light and that of those just considered express Jesus' thought on these questions: What did he mean by the Kingdom of God? Did he think that it was already in existence, or still to be set up? Did he believe that it had reached its perfection or was still in process? Did he believe that it would come without hindrance or that it would eventually triumph over obstacles?

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29. MARK'S STORY OF JESUS' LAST JOURNEY TO JERUSALEM MARK, CHAP. 10

Having now reached the point in Luke's narrative where he resumes that of Mark, we turn back to Mark and study his tenth chapter, in which he records Jesus' last journey to Jerusalem. There is no special unity of thought, each incident having a subject of its own.

Read Mark 10:1–12. The question which the Pharisees asked was one of those in which the scribes themselves were divided, some holding that a man might divorce his wife for any cause, others that he ought not to divorce her unless she had committed adultery. Notice that Jesus does not accept the law of Moses as final authority on the matter, but finds in the very fact that God made man of two sexes with all that this fact involved a reason why every marriage should be permanent. Is it characteristic of Jesus thus to base his judgment on ultimate facts? How is it with his saying about fasting and unclean food?

Read Mark 10:13–16. There are five things that in general characterize little children: their innocence, their unformed characters, their open-mindedness, their dependence, and the fact that in them lie the possibilities of the future. Which of these characteristics led Jesus to say that to such "belongeth the Kingdom of God"? Which had he in mind in saying, "Whosoever shall not receive the Kingdom as a child, he shall in no wise enter therein"?

Read Mark 10:17–22. This young man wanted to talk about saving himself in the world to come. Does Jesus say that he can be saved by keeping the commandments that he quotes, or does he imply the contrary? Is verse 22 a statement of the price at which eternal life can be bought or an endeavor to force the young man out of his attitude of concern for himself into thought for others? Does Jesus believe that man's supreme concern should be to procure future salvation for himself, or that he is saved in self-forgetful service of others? Was Jesus an otherworldly man in the sense that he thought that this world was of no consequence, or that he belittled its importance?

Read Mark 10:23–31 and consider: (1) What it is to enter the Kingdom of God. Is it to attain individual blessedness or to have part in that order of things in which men live according to God's will? If the latter, what is the governing principle of such an order of things? (2) Why riches are an obstacle to participation in such an order of things. Do they tend to make men contented with things as they are? Compare verse 15, Jesus' demand of the rich young man, verse 21, and Matt. 5:3. (3) In what sense one must leave all if he is to share fully in the Kingdom, as verses 28–30 suggest (compare Luke 14:25–27). Does this imply that one is to become indifferent to one's family or detach one's self from human affairs, or that one must merge all lesser interests in the interest of the Kingdom, the welfare of all?

Read Mark 10:32–34 and notice that as in Mark 8:31–37 Jesus associates with the prediction of his death the idea that his disciples must live on the same principles, so here he follows a statement of the all-inclusive demand of discipleship by a fresh announcement of his death.

Read Mark 10:35–40. Notice how the disciples clung to the idea that greatness consists in ruling and that Jesus was going to establish a régime in which they might have places of power and glory, while Jesus saw clearly that

he was to achieve his ambition through suffering and that the disciples must share that suffering with him. Read Mark 10:41–44 and observe carefully what, in Jesus' thought, was the basis of true greatness. Finally read the great saying of verse 45 and notice that what Jesus here says of himself he gives as a reason for the kind of life that he asks his disciples to live, implying that as he lived they ought to live.

Suggestions for further study: 1. Does Jesus teach principles or promulgate rules? 2. In his teaching about marriage and divorce did he mean to lay down a rule to be enforced, by a court, or to state a fundamental principle? Would this principle permit marriage to be entered into with the thought that if it did not work it could be dissolved? 3. Would it demand that a wife should remain with a husband under all possible circumstances? What was Jesus' ultimate test of right conduct, its conformity to some rule or its conduciveness to human welfare? 4. Does Jesus set one standard of life for himself and another for his disciples or does he ask them to live on the same principle that he lived? Is this what discipleship means? 5. Is Jesus' way of living practicable for men in general or is it possible for a few only? 6. If men generally lived on the principles stated by Jesus in Mark 10:45 what would be the effect on human society? In that case would men actually have to die as he did? Why did adherence to this principle in his case bring him to his death?

QUESTIONS FOR REVIEW. SECTIONS 19 TO 29.

1. How do you account for the existence of so much in Luke 9–19 which is not in Mark?

2. Describe the spirit that Jesus deemed necessary in those who would work with him in spreading abroad his message.

3. What responsibility does Jesus place upon those who having heard the truth reject it?

4. How does the principle of Luke 10:16 apply to modern times?

5. Why in the story of the Good Samaritan did Jesus choose as his lay figures (*a*) a priest, (*b*) a Samaritan?

6. What did Jesus seem to believe about prayer: (*a*) what one may pray for? (*b*) what God would do if his children ask for things not good for them?

7. What life lessons did Jesus draw from the comfort of the birds and the beauty of the flowers?

8. What did he warn his disciples to fear?

9. What in modern life might represent some of these destructive forces to be feared?

10. What attitude toward preparedness for the future and material necessity should the follower of Jesus take today?

11. What did Jesus mean by "interpreting the times"?

12. If we would today rightly interpret the times what fundamental principle of Jesus' idea of God would he insist that we use in that interpretation?

13. What relation has the rejection of these principles by the Jews to their national history?

14. Is there any likelihood that such neglect or rejection might have similar effect on our own national history? Illustrate your reply by facts from American history.

15. Why was Jesus on his way to Jerusalem?

16. What does he mean by the Kingdom of God?

17. How did he believe that it was to grow in the world?

18. What principles of the forgiveness of God are set forth in the stories of Luke, chapter 15?

19. Would forgiven people necessarily become members of the Kingdom?

20. Did Jesus believe that the Kingdom would come slowly or rapidly, noisily or quietly, without hindrance or after triumphing over obstacles? What obstacles do you see to its progress at the present time?

THE WEEK OF TRIUMPH AND OF SUFFERING

30. JESUS IN JERUSALEM: HIS AUTHORITY CHALLENGED

MARK 11:1–33

Read Mark 11:1–11, and picture the scene to yourself. The Mount of Olives is east of Jerusalem and separated from it by a deep valley. Bethany was a village on the eastern slope of the mountain, and Bethphage was doubtless near it. The road which was followed was probably not over the top of the hill, but the one that bends to the south around the hill and from which the city comes in sight about halfway from Bethany to the eastern gate of the city.

Notice that Jesus planned this entrance into the city sending, probably to people whom he knew, to borrow the colt for the purpose. If he did not tell the people what to shout, or perhaps expect them to shout anything, the record at least says nothing of any effort on his part to silence or check them. Why did he pursue so different a course on this occasion from that which he had followed previously? (Mark 8:30; 9:9)

It is clear on the one hand that Jesus did not believe himself to be the Messiah in the sense in which many of the people were looking for the Messiah, and that, perhaps for this reason, he for a long time forbade his disciples to announce him as the Messiah. Now, however, he permits himself without protest to be addressed in language that suggests that he is the Messiah. Is it possible that facing the probability of his early death (see Mark 10:32–34) he felt that despite the risk of being misunderstood he must let it be known that he claimed to be the Messiah?

[Luke 19:37–44 contains some interesting additions to Mark's story, suggesting that besides Mark he had another account of the event.]

Read Mark 11:12–14. This story has troubled many readers of the Gospels, especially because it seems to represent Jesus as destroying by his word an inanimate object of value because it had no fruit out of season. Read as a parable referring to the Jewish nation, however, it is full of significance. Because on the fig tree the fruit usually comes before the leaves, a tree having leaves but no fruit symbolizes a nation loud in professions but lacking in corresponding deeds. This is just what Jesus said was true of the Jewish nation quoting the words of Isaiah: "This people honoreth me with their lips, but their heart is far from me" (Mark 7:6). On such a nation the curse of those that say but do not is sure to fall. Compare Matt. 7:26, 27. In the Gospel of Luke (13:6–9) there is a parable of An Unfruitful Fig Tree, evidently taken from that Gospel which Mark did not have. Is it on the whole more likely that the story in Mark was originally such a parable, turned into an incident, than that Jesus actually blighted a fig tree by his word? If so, does this at all diminish the solemnity

of the warning—appropriate to individuals and nations—against regarding loud profession as a substitute for good deeds?

Read Mark 11:15–19. There are two words for "temple" in the Gospels. One refers to the whole area on which the temple buildings stood—a great rectangle some 600 feet each way, surrounded by colonnades and most of it open to the sky. The other denotes the sanctuary proper—the place where the sacrifices were offered. It is the former that is here called the temple. The traffic in sheep, oxen, etc., was doubtless carried on in the great open paved Court of the Gentiles, so called because Gentiles were admitted to it, but could not go farther. The Jews coming from a distance had to have some place where they could buy animals for sacrifice and exchange their foreign money for the money in which the temple tax was required to be paid. Jesus' objection to this business was to its being carried on where it prevented many from gaining the benefit of the temple as a place of prayer and worship. Was it for the temple or for people that he was jealous? How does his attitude in this matter compare with his attitude on the Sabbath? Is he in both cases concerned for the welfare of men? In which does he in this case seem to be most interested, that the sacrifices should be offered or that men should have the opportunity to pray? Who were the people whose privilege of prayer he was defending, Jews or Gentiles?

Read Mark 11:20–25. Recall what was said about the story of the fig tree. The lesson of faith which is here associated with it seems to be related to the withering of the fig tree, only in case the fig tree is thought of as a symbol of the Jewish nation, which by the time the Gospel was written seemed to many Christians a great obstacle to the progress of Christianity. The suggestion is that as the fig tree is destroyed for its unfruitfulness, and taken out of the way, so any obstacle, though it be as a mountain for height, will be removed if we but have faith in God. To this there is added in vss. 24, 25 the lesson of forgiveness, perhaps as a warning against praying for the removal of our enemies in a spirit of vindictiveness. Is the value of this teaching about prayer dependent on its association with the incident of the fig tree? Does it gain added significance from that connection?

Read Mark 11:27–33. Recall the evidence of the Gospels that the scribes and Jewish leaders generally laid great stress on the matter of authority. They were inclined to decide whether to accept a message by considering not the message itself, but some external things that came with it, such, for example, as signs from heaven. On a previous occasion (Mark 8:11, 12) Jesus refused to give such a sign. On this occasion, instead of answering their question about his authority, he asked them a question about John the Baptist. This question silenced them. Did it also in reality answer their question? Did John substantiate his message by signs? See John 10:41. If not, what proved his authority?

How does Jesus imply that men are to know what to accept as true and authoritative? See also Mark 7:18 and recall our discussion of it.

Suggestions for further study: 1. If in the view of Jesus the ideas of the Messiah as held by the people of his day were none of them wholly right, and none of them wholly wrong, and if he felt it to be his task and duty to do some things that were expected of the Messiah, and not to do others, what attitude could he consistently take toward these ideas? Could he say at the beginning, "I am the Messiah"? Could he say at the end, "I am not the Messiah"? What course did he pursue? 2. In driving the traders out of the temple did Jesus imply that certain places are intrinsically holy, or that human welfare is sacred? Did he imply that because human welfare is sacred some places ought to be kept sacred to certain uses? Would he approve of using a church to shelter the homeless in time of flood or storm?

31. WARNING THE JEWISH LEADERS IN PARABLES
MATT. 21:28—22:14

At this point in Mark's narrative he inserts only one parable, 2:1–12. Matthew, however, has three, and it seems best to include all of them in our study.

Read Matt. 21:28–32. It is very clear that Jesus by this parable means to contrast the treatment which John and his message had received from the leaders of the Jewish nation with the attitude of those whom they regarded as irreligious. Which of these does he approve? Might he have said the same about their treatment of himself and his message? Which did Jesus regard as most important, assent to the truth of a message or conduct according to it?

Read Matt. 21:33–46. This parable is clearly like the preceding one, a parable of the Jewish nation, but instead of dealing with the conduct of different parties in the nation it epitomizes the history of the nation as a whole. The use of a vineyard as an illustration of the nation is found in the Old Testament, indeed the language of vs. 33 is so largely taken from Isa. 5:1, 2 that a reader familiar with the Old Testament would at once be reminded of that passage. Notice especially the language of verses 41 and 43. Would this suggest that God would go on sending prophets and warnings, or that the nation was now having—or had had—its last opportunity? Verses 43 and 45 are not in Mark's report. What does the addition of them by Matthew show as to how he understood the parable?

Read Matt. 22:1–10. This third parable also clearly deals with the nation. Though employing a different illustration from the preceding one, like it, it emphasized the nation's repeated rejection of opportunity. What does it suggest as the reason for such rejection? Does it as clearly refer to the whole nation as the preceding, or emphasize rather individual responsibility?

Read Matt. 22:11–14. This is a sort of appendix to the main parable but connected with it in the fact that while the main parable points out the danger of rejecting God's invitation and opportunities this intimates that he who accepts them must do so on God's terms and with serious mind. Compare Luke 14:25–35, immediately following 14:15–24, which seems to be a different version of Matt. 22:1–10.

Suggestions for further study: 1. How far was the forecast of the future of the Jewish nation, which is expressed in these parables, actually realized in the subsequent history of the nation? 2. Do the principles here implied respecting God's dealings with Israel apply only to Israel or to nations generally? 3. Is a nation in any sense a moral personality, with a character and history of its own? Are these national sins which will destroy any nation if they are not repented of? Does the punishment for such sins fall on the generation that first commits them, or are the sins of the fathers visited upon the children? 4. Is America now committing any of the sins which the parables charge against Israel?

32. MEETING QUESTIONS OF THE JEWISH RULERS ABOUT THE ESSENTIALS OF RELIGION. MARK 12:13–37

Read Mark 12:13–17. To understand vs. 14 we need to remember the circumstances. A hundred years before this the Jewish nation was independent. Two brothers of the ruling family, the Hasmoneans or Maccabees, quarreled over who should succeed to the throne and appealed to the Roman general Pompey to decide between them. In the outcome Rome became the real ruler of the nation, and at the time of the Gospel incident Judea had been under Roman governors for twenty years. The question of the scribes was the much-disputed one—whether it was lawful to recognize and submit to this foreign and heathen rule. Jesus' question reminds his hearers of this past history and of the fact that, having proved themselves unable to maintain their independence by their incompetence for self-government, they had had to employ Rome to rule them. His first verdict, "Render to Caesar the things that are Caesar's, to God the things that are God's," is on the one hand an injunction to pay those whom they had in effect hired to rule them what they owed, and, on the other, a reminder that such payment in no way conflicted with the fulfilment of their obligations to God. The question was shrewdly framed to entrap him (notice vs. 15), since an affirmative answer would have excited the anger of the people and a negative answer would have been the basis for a charge of treason against Rome. What does his answer show as to his shrewdness and his keenness in analyzing a situation? What does it indicate as to whether he ever thought about problems of political life or studied the political history of his nation? Recall Luke 13:1–5 and the parables of Matt. 21:28—22:14.

Read Mark 12:18–27. This passage also deals with one of the questions of current history, pertaining, however, not to politics but to the idea of the

future life. The Pharisees believed in a future life but expected it to be much like the present one, differing chiefly in that it would have greater physical luxuries. The question of the Sadducees was probably one they had often put to the Pharisees and which the latter could not answer. It presented to the Pharisees the dilemma: deny the future life or admit polygamy in it. Notice the two parts of Jesus' answer. In vs. 25 he avoids the dilemma in which the Sadducees put the Pharisees by a new conception of the future life. Do you think he meant to exclude only marriage from that life and retain all the other things that go with bodily life, or did he mean to exclude the physical altogether as we know it here? Where did he get the thought of a future non-physical existence? The second part of his answer goes to the root of the Sadducees' skepticism, and deals not with the character of the future life but its existence. Verses 26, 27 seem clearly to mean that if God has once brought men into that relation of friendship with himself, which is expressed in the phrase, "I am the God of Abraham," etc., he cannot suffer that friendship to end; hence the people themselves cannot cease to be. God is not the God of dead people; those whom he loves must live. Do you know of any stronger or sounder reason for believing in the future life than this? What has Jesus implied in all his teaching as to the value, in themselves and God's estimation, of *people*, men and women?

Read Mark 12:28–31. In this passage again we have one of those brief but far-reaching sayings of Jesus. How would the modern questions, "What is the heart of religion?" "What is essential to Christianity?" differ from that of the scribe in vs. 28? What word is common to the two parts of Jesus' answer? Henry Drummond wrote a book called *The Greatest Thing in the World*, meaning love. Is that title in harmony with vs. 31? Does this statement of Jesus explain his attitude toward other commandments of the Old Testament than these two? In Mark, chap. 7, he implies that the command to children to honor their parents is a law of God and ought to be obeyed, but that the command to distinguish between foods was not such. If love to God and man is the essence of religion, is the former command included and is the latter excluded from religion? Did Jesus think religion ought to include unessential things?

Read Mark 12:32–34. Were all the scribes narrow-minded and bigoted? Did Jesus judge of people by groups or as individuals? Jesus considered a man who could see that love to God was more than all external ordinances not far from the Kingdom of God. What does this imply respecting his thought of the importance of this truth, and the nature of the Kingdom of God?

Read Mark 12:35–37. The passage which Jesus quotes is from Ps. 110. His use of the passage turns on the fact that if, as the scribes supposed, the psalm was written by David and referred to the Messiah in the second word "Lord," David speaks of the Messiah as his Lord and therefore greater than David. The conflict between this idea and that of the Messiah as David's son is not in the

mere fact of descent from David—a descendant of a man is often greater than the man from whom he is descended—but in the idea of a Jewish king and a national kingdom which the Jews associated with the title "son of David." In other words Jesus desires to show the scribes, out of the Scriptures as they themselves interpreted them, the falsity or inadequacy of their idea of the Messiah. Do you think he wished to persuade them that the Messiah would not be descended from David, or that he would be a greater political ruler than David, or to suggest to them that they should reconsider their whole idea of the Messiah?

Suggestions for further study: 1. What do Jesus' answers to the questions put to him and the questions that he asked show respecting the range and depth of his thinking? Did he think solely about religion as a thing apart from the common life, or was he interested in all aspects of life and all interests of men? Did he think on the surface of things, or deal with the fundamentals? 2. For which is Jesus most notable as a teacher, his acquaintance with the history of human opinion or the keenness of his insight and the originality of his own thinking?

33. DENOUNCING THE SCRIBES AND COMMENDING THE GENEROUS WIDOW. MATT., CHAP. 23, MARK 12:41–44

Mark has at this point a few verses of Jesus' criticism of the scribes, but Matthew, as in several other places, taking these verses as the nucleus, gathers from different sources a collection of Jesus' sayings on this subject. These we will study first, and then the brief story of the poor widow, which Matthew omits.

Read Matt. 23:1–4. Do you think that Jesus meant in vs. 3 to tell people to follow all the teachings of the scribes, even when they differed from his own, or in general to beware rather of their example than of their teaching?

Read Matt. 23:5–12. What is the essence of the fault for which Jesus here criticizes the scribes?

Read Matt. 23:13-15. How did the scribes shut other people out of the Kingdom? What does Jesus think of the conduct of those who try to prevent other people from accepting new ideas without investigating their truth or falsity? Did he regard the attempt to get other people to agree with one as necessarily commendable? What did he evidently think ought always to accompany such an effort? What did accompany it in this case?

Read Matt. 23:16-24. The word "debtor" clearly means, as the margin suggests, "bound by his oath." The interpretations of the law about oaths, which Jesus here quotes, are examples of the extreme literalism of the scribes and of the kind of hair-splitting casuistry to which literalism leads. What is the characteristic of Jesus' interpretation and teaching as against such literalism and casuistry? Did he recognize the great and the small in the Old Testament, and hold to the first and discard the second? How did he decide which was

great and which was small, and what was "binding" for him and the people of his day? Is his own saying in vs. 23 to be taken literally? Did he mean that all the commands of the Old Testament were to be kept? What about the Sabbath and fasting and food? What does vs. 24 show as to Jesus' sense of humor? Picture the man carefully straining the gnat out of a pool of water and then drinking down the camel.

Read Matt. 23:25–28 and define the quality of the Pharisaic conduct which Jesus disapproves.

Read Matt. 23:29–36. recalling that we have already found most of these verses in Luke, chap. 11 (sec. 21).

Read Matt. 23:37–39. These verses found also in Luke 13:34,35 show how clearly Jesus foresaw what would be the result of the continuance of the course of action which the Jewish nation was following.

Read Mark 12:41–44. The treasury here referred to was a row of trumpet-shaped vessels along the side of the so-called court of the women, the court beyond which women were not allowed to go. What was the standard of measurement by which Jesus judged the woman's gift of two mites to be more than that of all the others?

Suggestions for further study: Is the statement of Matt. 23:12 inconsistent with Jesus' own criticism of the teaching of the scribes? Does the latter show that the former was not intended to be taken without qualification? Is it in general true that on most subjects men must follow the best teachers they have, at most choosing between teachers? Is it better to do this than for each man to strike out quite independently for himself? Must we all to a certain extent go along together in the development of ideals and establishing standards? How does this affect the responsibility of the leaders of thought? Is the ordinary man to blame for not being ahead of his times? What about the man who lags behind the best thought of his age? Are these questions important in the present situation?

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34. TALKING WITH THE DISCIPLES ABOUT THE FUTURE
MARK, CHAP. 13

This report of the sayings of Jesus about the future presents some very difficult problems. On the one hand it is clear that the Gospel writers believed that Jesus expected certain great events, including his return on the clouds, to happen in the then near future, and that some of these events did not so happen and have not yet happened. On the other hand it is plain that in his report of Jesus' utterances at this time Matthew has included sayings gathered from different Gospels and probably uttered on different occasions, and especially that he has to a certain extent modified the form of the sayings to make them express more clearly what he supposed to be their meaning. One such change is very important. The question of the disciples as reported by Mark (13:4) is, "When

shall these things (the destruction of the temple spoken of in vs. 2) be, and what shall be the sign when these things are all about to be accomplished?" This makes the subject of the discourse the destruction of the temple. But Matthew makes the question, "When shall these things be and what shall be the sign of thy coming and of the end of the world?" thus giving the discourse a very different subject. There is indeed in Mark one passage that furnishes the suggestion for this form of the question. In 13:23 there is a prediction of the coming of the Son of Man in clouds with great power and glory.

There is no doubt that the early church expected Jesus thus to return, and believed that he had said that he would so come. And in view of the fact that Matthew has clearly modified the record of Mark in such a way as to introduce this idea, the question has been raised whether the passage in Mark 13:24–27, which is out of harmony with the question of the disciples as reported by him, may not be due to the same influence. To many this has seemed more probable than that Jesus, who in this very conversation confesses his ignorance of certain matters about the future, should have supposed that he was justified in predicting his own return in a way and at a time which later history has not confirmed. Thus this chapter brings to us one of the most difficult questions of the Gospels. To answer it we must first see just what the Gospels clearly say. (Remember how the Gospels were produced—not by pens operated from heaven, but by a process of growth and copying from older books—and then consider what kind of a person Jesus was intellectually, how accurate his knowledge, and what he did not know.)

Read Mark 13:12. We have already seen that Jesus was concerned about the future of his nation and feared great disasters to it because of its rejection of the messengers of God to it. On this occasion he seems definitely to have predicted the utter destruction of the temple, which could scarcely happen except in connection with the overthrow of Jerusalem. The prediction, doubtless not intended to be taken quite literally, was substantially fulfilled in the destruction of the city by the Romans in 70 A.D.

Read Mark 13:4-13. Notice especially that the question of the disciples pertains only to the destruction of the temple and the signs of it. Does Jesus answer this question, or does he warn his disciples against being misled by false prophets and tell them certain things that would happen before the end came?

Read Matt. 13:14-23. The phrase "the abomination of desolation" is taken from Dan. 11:31, 12:11 and I Maccabees[1] 1:54. In the last passage it clearly refers to the heathen sacrifices offered on the altar of the Jewish temple. As Jesus used it, it would naturally refer to some similar event, in general the entrance of heathen into the temple, which would scarcely happen except in connection with the entrance of hostile armies into Jerusalem. When this happens, he says, it is time to flee from Judea. Does this answer the question of the disciples? The

[1] See *The Apocrypha.*

rest of the passage emphasizes the terrible character of the experience and in vss. 21-23 repeats the warning of vss. 5, 6 against being misled by false Christs.

Read Mark 13:24-27. This is the passage of greatest difficulty in the conversation as given in Mark, especially taken in connection with vss. 28–31. It definitely predicts a coming of the Son of Man in clouds in the days following the great tribulation, and the writers undoubtedly understood the term Son of Man to refer to Jesus and the coming to be a visible one, literally on the clouds. Some have thought that this is highly figurative language for a spiritual fact, and it is perhaps not impossible that this was the meaning of Jesus, but it is more likely that the words have been modified as suggested above, or that the whole passage, vss. 24–27, has been introduced from some other book supposed to be from Jesus, but not really his words.

Read Mark 13:28–37. Notice two things about this passage, the definite prediction that "these things" are to be accomplished before this generation passes away, and that no one but God knows the exact time. These words occasion no difficulty if they refer to what precedes vs. 24. Through his interpretation of current events, of which we have abundant evidence in the Gospels, Jesus may well have judged that the forces making for the overthrow of the nation would certainly bring about that event in the lifetime of men then living (as actually came to pass forty years later); at the same time he might be quite unable to state the exact date. But it is evident that in the mind of the Gospel writer vs. 30 refers to the events predicted in vss. 24–27. This was undoubtedly the thought of the early Christians generally. But was it also the thought of Jesus?

At the end of the record taken from Mark, Matthew in 24:43–51 adds material found also in Luke 12:39-46 (see our sec. 23) and then introduces three important passages not found elsewhere. The connection of thought seems to be in the word "watch" in Mark 13:35. Compare Matt. 24:42 and 25:13.

Read Matt. 25:1–13. This parable was undoubtedly understood by Matthew with reference to the coming of the Lord, about which he represents the disciples as inquiring in 24:3. Would it also be a significant utterance of Jesus if interpreted by the necessity of being always ready for the demands and exigencies of life?

Read Matt. 25:14-30. Does the teaching of this parable respecting the duty of using what has been intrusted to us and being prepared to give a good account of ourselves apply only to money or to all that we possess? Is it materially affected by the question when and how the day of reckoning comes?

Read Matt. 25:31-46. Is this possibly intended chiefly to teach how and when men will be judged, or what is the basis of the divine judgment? Could Jesus have uttered this parable if he had regarded physical welfare as of no consequence? Is it just to understand it as implying that food, drink, clothing,

and physical comfort are the only good things? Is it consistent with Jesus' teaching elsewhere in the Gospels to understand "these my brethren" in vs. 40 to refer only to the Jews or only to the followers of Christ? What is the central teaching of the passage?

Suggestions for further study: 1. There was among the Jews in Jesus' day an expectation of an apocalyptic Messiah, that is of one who should descend from heaven and bring about a marvelous and instantaneous change of the whole situation. Paul and the early Christians held the hope and expected Jesus to return in this way (see I Thess. 4:16, 17 and 5:1–3). Jesus rejected the political idea of the Messiah and in reference to the whole religious thought of his day adopted an independent attitude. Would he be likely to adopt this apocalyptic idea of the Messiah without scrutiny? If he examined it would he have found any ground for it? 2. Does your study of the Gospels thus far lead you to think that Jesus was chiefly interested in the program of future events or in fundamental principles of religion and conduct? 3. If you were persuaded that Jesus, being, as he said, ignorant about some matters pertaining to the future, held some expectations as to how God would accomplish his plans in the world which have not been realized, would that fact make the teaching of Jesus about religion and morals, as for example, the Golden Rule, and the principal commandment, and the basis of God's judgment of men, and the wisdom of faith in God, any less true and valuable?

QUESTIONS FOR REVIEW. SECTIONS 30–34

1. Name some of the possible reasons for the manner of Jesus' entrance into Jerusalem as described in Mark 11:1–11.
2. What was the significance of the story of the fig tree?
3. With what rights did the traffic in the temple court interfere?
4. Did Jesus' action in driving out this traffic mean that he would regard places as holy in themselves, such as modern churches?
5. What did Jesus regard as most important, assent to the truth of a message or conduct according to it?
6. What is the underlying significance of the parables of the Vineyard and the Marriage Feast?
7. How far has this forecast of the future of the Jewish nation been realized in subsequent history?
8. Can a nation sin? If so, what may be some of America's sins?
9. What questions were put to Jesus by the Jews in Mark 12:13–37, and what mental and spiritual characteristics of Jesus appear in his answers?
10. How did Jesus distinguish between essentials and nonessentials in religion?
11. What is the substance of Jesus' criticism of the conduct of the scribes and Pharisees?
12. How did they "shut the Kingdom of Heaven against men"?
13. Are our churches organized today in such a way that any are kept out who ought to be in?
14. Do any people voluntarily stay out because of the attitude of those who are in?
15. Why should people "join" the church? Give three reasons.

16. Was Jesus more concerned for his own personal future for that of or the world?

17. What is the chief significance of Matt. 25:14–30?

18. What probably concerned Jesus most, the time and manner, or the basis of judgment, as described in Matt. 25:31–46?

19. Was he more concerned with a definite program of future events or in fundamental principles which would affect those events?

20. In what ways has Jesus become more real to you through these studies thus far?

35. THE COMPANIONSHIP OF FRIENDS AND THE PLOTTINGS OF ENEMIES. MARK 14:1–31

Read Mark 14:1, 2. Recall the indications at various earlier points in the Gospel story that the Pharisees were irreconcilably out of harmony with Jesus' way of looking at life and his conception of religion. As on so many other occasions in history, this disharmony led at length to a determination to put the disturbing advocate of new ideas to death. What was the ultimate ground of the Pharisees' hostility to Jesus? Was it that he stood for the Old Testament and they for later traditions; that he stood for a religion of principles and they for conformity to rules; that he believed in the right and duty of men to discover truth through experience and they held that all that was knowable was already known and included in their system of teaching; or that he holding both to a religion of principles and to the possibility of discovering these by experience and insight was a menace to their continuance of their hard and fast legalism and their leadership of the nation? Why did they fear the people? Were the latter more open to conviction than the Pharisees?

Read Mark 14:3–9. What does the incident show as to the personal attractiveness of Jesus and the hold that he had gained upon the affection of his followers? What does it show as to Jesus' opinion of the legitimacy of sentiment in life, as compared with a coolly calculating altruism? Was he opposed to feeding the hungry?

Read Mark 14:10, 11. This is the first mention in this oldest Gospel of any disloyalty to Jesus on the part of Judas. Could this have been the beginning of it in fact? What was the root of Judas' perfidy? Was it simply love of money based on an overestimate of its value, or must there also have been a gross failure to appreciate Jesus and his ideas and their value to the world?

Read Mark 14:12–16. Recall that the Passover was a very ancient feast of the Jews commemorating the deliverance of the nation from the Egyptian bondage, and that it was observed in family groups. What does the fact that Jesus observed it show as to his feeling about the ancient customs of his people? Did he wish to discard them all? Did he think they ought all to be observed? Does he hold fast to all that were not harmful and discard those that were so? Whom does Jesus treat as his family on this occasion?

Read Mark 14:17–21, noticing the evidence of this narrative that Jesus saw clearly that the trend of events was leading to his death and understood the part that Judas was playing. Then read Mark 14:22–26, observing that under the influence of his foresight of his death the bread and the wine of the passover supper took on a new significance becoming to him the symbols of his body that was to be broken and his blood that he was to shed. Is his language literal? Does he mean that the bread *is* his body and the wine *is* his blood? The covenants commonly spoken of in the Bible are between God and men. When he calls his blood "my blood of the covenant" does he mean that by shedding his blood he will help to bring God and man together? Has it proved to be so? Has the cross of Christ served to bring men into harmony with God? Verse 25 seems clearly to mean that this was the last passover that he expected to eat with his disciples under the conditions under which this one was eaten—on earth, as we should say. Does it also mean that he expected to return and eat the passover with them again under new conditions? Or is this taking the language too literally and finding in it more than he intended?

Read Mark 14:27–31. Jesus evidently understood Peter as well as he did Judas. What was the difference between the two men? Was it simply that Peter repented afterward while Judas felt only remorse, or was there a difference in their acts and the cause of them? If the root of Judas' conduct was a failure to appreciate real values, a blindness of mind and heart to the infinite spiritual worth of Jesus and his teaching as compared with the material value of thirty pieces of silver, while Peter's fault was timidity, lack of courage, which of the two is the deeper fault and the more difficult to eradicate?

36. IN GETHSEMANE. MARK 14:32–50

Read Mark 14:32–36. Recall the evidence that Jesus had foreseen that he would be rejected by the Jews and die, and consider carefully his conduct as he drew near to it. Had fear of physical pain anything to do with his dread of death? Was this the chief element of it? Was the fact that his people were rejecting him and his message an important factor in it? Did he regard their rejection of him as a rejection of God also? See Luke 10:16. If he had foreseen his end why did he yet pray that the cup might pass from him? Does this tend to show that as one of us might have done, he saw the evidence that seemed to point already to the result, yet hoped against hope that he might escape it? Knowing why they were rejecting him could he have done otherwise than to dread the outcome and hope to escape it?

Read Mark 14:37–42. Notice Jesus' craving for the sympathy and help of his disciples, combined with his solicitude, in the midst of his own struggle, for them. Does the last part of vs. 41 indicate that the outcome of his praying—the

answer to his prayer in a sense—was the conviction that the cup was not to pass from him, and are his words here an acceptance of the cup as God's will for him?

Read Mark 14:43–50. The chief priests, the scribes, and the elders seems to be an inclusive phrase for the high officials of the nation, and to include both Pharisees and Sadducees. Reproduce the scene in your mind, and consider what characteristic or characteristics of Jesus stand out most clearly in the incident. Consider again the motives under which the Jewish leaders, Judas, and Jesus respectively acted.

37. ON TRIAL BEFORE THE JEWISH AUTHORITIES
MARK 14:53–72

Read Mark 14:53–65. Picture the scene. It is in the court and adjoining rooms of an oriental house of the better sort. It is in the spring, but cool enough to require a fire at night. The members of the Sanhedrin, the supreme Jewish council and court, are present. The Jews had very recently lost the right to inflict the death penalty, but they could examine a man and recommend to the Roman authorities that he be put to death. It has been much discussed whether this was a legal trial according to Jewish law and usage. Apparently it was not, but perhaps it was not regarded as a trial in the strict sense at all, but only as a preliminary hearing to decide whether and how to present the case to Pilate. Yet it had much of the formality of a trial and the effort seems to have been to find evidence of acts or utterances that would be criminal under the Jewish law. The notable features of the narrative are the diligent but unsuccessful effort to find witnesses that could agree in their testimony against Jesus; the reference to the destruction of the temple (what gave occasion to this charge?); the question of the high priest (vs. 61) and Jesus' answer; the ground of the final condemnation, namely, blaspheming in answering in the affirmative the question whether he was the Christ, the Son of the Blessed. Respecting this last, notice (1) that there is no inquiry whether the claim was true; it is assumed that it is false, and that the very making of it is blasphemy; (2) that this is the first occasion recorded in this Gospel on which Jesus outside the circle of his disciples has said explicitly that he was the Christ; now at length, despite whatever misunderstandings might remain after all his effort to make clear what his mission really was, he will not deny that he is the Christ. Did he now mean it in the sense of those who expected a political Messiah? Did he now mean it in the sense of those who looked for an apocalyptic Messiah, that is, one who would come from heaven in miraculous fashion? The last part of vs. 62 indicates that the gospel writers understood the words in this latter sense, and this is undoubtedly in accordance with the general thought of the early church. Yet both Matthew and Luke report Jesus as saying that the coming of the Son of Man on the clouds will be from this time, and this phrase suggests that the original utterance referred not to a literal appearance in the

clouds, but, probably in figurative language, to the triumph of his cause which would begin even from his death.

Read Mark 14:66–72. What is the relative importance for the history of the world of the events here narrated compared with those recorded in vss. 55–65? Early Christian tradition makes the preaching of Peter the chief source of Mark's Gospel. If this tradition is correct, is there any connection between that fact and the prominent place of this story in the gospel narrative? If so, what light does this throw on the character of Peter?

Suggestions for further study: 1. Aside from all questions of technical legality, about which lawyers and historians do not agree, was the trial of Jesus before the Jewish authorities a fair one? If not, wherein was it unfair? 2. The condemnation of Jesus by the Jews is one of the most far-reaching events of human history, of significance far beyond the thought of those who participated in it. What was the real reason why the Jews desired his death and brought it about? Was the event the outcome of the conflict of two great conceptions of religion? If so, what were these two? 3. Where was the real parting of the ways between Jesus and the Jewish leaders? At the last they made their decision turn on the answer to the question whether he claimed to be the Christ, the Son of the Blessed? Was this the fundamental issue? Had he been pressing this claim? What attitude ought they to have taken at the beginning, the taking of which would have made him and them friends and co-workers. 4. The character of Peter; its elements of strength and weakness; comparison with the representative Jewish leaders; comparison with Judas; comparison with Paul; the part he has played in the history of Christianity.

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38. ON TRIAL BEFORE PILATE. MARK 15:1–20

Read Mark 15:1–5. In accordance with the fact that the Jews could not execute sentence of death, but must present the case to the Roman governor of Judea for decision, the leaders of the Sanhedrin presented Jesus to Pilate (vs. 1). The question of Pilate evidently implies that the Jews had made the charge against Jesus that he claimed to be the King of the Jews. This statement of Jesus that he was the Christ made in answer to the question of the high priest (Mark 14:61, 62), was here cast by his accusers into a form to make it an offense against the Roman government. A Roman governor would not be concerned with a charge of blasphemy or with a claim to be the Messiah in a wholly religious or non-political sense. But the charge that Jesus professed to be the King of the Jews, that is, a political Messiah laying claim to the throne of David or the Maccabees, was one that a Roman governor could not ignore. Thus shrewdly but dishonestly the Jews converted the confession which the high priest had practically extorted from Jesus into a charge that if proved would secure his sentence to death in a Roman court. Luke evidently had in addition to Mark an independent account of the trial of Jesus and of events associated with it. Read

Luke 23:2, and notice the explicitly political offense which according to this examination was charged against Jesus. Does the transformation of his answer to the high priest into a political form explain Jesus' refusal to answer Pilate? Would a negative answer have seemed to retract what he had said to the high priest? Would an affirmative answer to the question as put have been wholly untrue?

Luke adds at this point two or three paragraphs, which interestingly supplement Mark. Read Luke 23:4–16, and notice the evidence in vss. 4, 13–16 that Pilate saw through the duplicity and attempted deception of the Jews, and perceived that Jesus was guilty of no political offense and of nothing for which a Roman court could condemn him.

Read Mark 15:6–15. The whole Barrabbas incident illustrates the large measure of discretion that a Roman governor was allowed to exercise. Despite the Roman emphasis on justice as compared with the autocratic power exercised by an oriental monarch, a Roman governor's task was not primarily to secure justice, but to keep his province quiet, preventing insurrection. Hence Pilate's attempt to satisfy the people by releasing Jesus instead of Barrabbas. But hence also his final consent, against his own clear perception of the facts and his own sense of justice, to release Barrabbas and condemn Jesus to death. Who is chiefly responsible for this result: the people, their leaders, or Pilate?

Read Mark 15:16–20. This narrative again illustrates the barbarity which has so often been associated with the autocratic exercise of power and which lingers on even under democratic government. Which impresses your imagination more, this story or the preceding one? Which is historically more significant?

39. ON THE CROSS AND IN THE TOMB. MARK 15:21-38

Read Mark 15:21–32, noting the facts associated with the death of Jesus that had become fixed in the memory of his disciples: (1) the fact that Simon of Cyrene carried the cross; Alexander and Rufus were probably well-known Christians when the Gospel was written; (2) the place of the crucifixion; (3) Jesus' refusal of the anesthetic drink; (4) the parting of his garments; (5) the superscription; (6) the taunts of the bystanders and of those who were crucified with him.

Read Mark 15:33–38. The veil of the temple referred to in vs. 38 is that which hung between the holy place and the most holy place. The darkness that came just before Jesus died (vs. 33) and the rending of the veil were evidently understood by the Gospel writer in the literal sense, and looked upon by early Christians as symbolizing the significance of Jesus' death. Perhaps the latter was originally a figurative expression signifying that the old dispensation with its temple sacrifices and ceremonies and indirect approach to God had passed,

henceforth the way of approach was open to all. To us perhaps the most significant part of the narrative is Jesus' utterance, "My God, my God, why hast thou forsaken me?" (vs. 35). The words are a quotation from Ps. 22:1 where they express the state of mind of a pious man who clinging in the midst of great distress to his faith in God, yet boldly expresses his perplexity that God in whom he trusts should permit him to suffer. They were probably used by Jesus with remembrance of their source (as a dying man today might quote a hymn or a passage of Scripture) and as an expression of substantially the same state of mind as that of the psalmist. So far from expressing loss of faith on his part, they are an affirmation of faith (notice the words "*my* God, *my* God") in the midst of perplexity and suffering, than which there is no more real faith. The latter part of the psalm expresses the triumph of faith even over perplexity (see vs. 24: "He hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him. But when he cried unto him he heard") and the Gospel of Luke records that before his death Jesus passed into this calmer atmosphere, saying as his last words: "Father, into thy hands I commend my spirit" (Luke 23:46). To infer from the narrative that Jesus was actually deserted by God is to convert the language of deep emotion into that of exact fact. Is it possible to believe that God would forsake his Son at the very moment when he was most perfectly and at greatest cost doing God's will?

Read Mark 15:39–41. The utterance of the centurion—a Roman and presumably a pagan—is perhaps an echo of what he has heard of the proceedings before the high priest. But on his lips the words probably meant, as the margin of the Revised Version gives them, "a Son of a god." To him it seemed that Jesus must have been a supernatural being. Have the women mentioned in vss. 40, 41 been previously spoken of in the Gospels? See Luke 8:1–3. What does it suggest as to the place of women in the early church that the presence of these women at the cross is mentioned in our earliest extant Gospel? What does the fact of their presence show as to the impression which Jesus had made on women as well as men and of his treatment of them? The Twelve were all men. Was this because Jesus regarded women as religiously inferior to men, or because a travelling company could not under conditions then prevailing include both men and women? Which of the two were most faithful to Jesus to the end?

Read Mark 15:42–47. Like the women mentioned in vss. 40, 41, Joseph of Arimathea was not one of the Twelve, apparently not up to this time a follower of Jesus (Matt. 27:57 should probably read: "who also became a disciple of Jesus"), but one of that rather large class of men who with geniune interest in religion and respect for Jesus are ready to do friendly deeds, but are very slow to commit themselves openly to his cause. Is he perhaps mentioned here to make it clear that there was no doubt about the body of Jesus being securely entombed? Compare the story of Matt. 27:62–66, of which this is the evident intent.

Suggestions for further study: 1. The character of the Roman government of the provinces and dependent kingdoms. 2. Jesus had more than once opposed the proposal to throw off the Roman yoke. The Roman power eventually pronounced sentence of death against him. Does the fact show that he was mistaken in opposing rebellion against it? In anticipating his death did he foresee that it would have to be by consent of the Roman power? 3. The relative responsibility of Jew and Roman for the crime of putting Jesus to death. 4. A far more important question: What were the attitudes of mind on the part of Jew or Roman that were the ultimate cause of his being put to death? Consider for example whether the following entered in, and what was their relative importance: (*a*) religious conservatism (unwillingness to consider views and ideas widely different from those which we hold for fear we shall have to change our opinions or our ecclesiastical relations, or our personal friendships); (*b*) religious indifferentism, which makes the question what is true in the field of religion seem an unimportant one; (*c*) love of power issuing in hostility to any person or movement which threatens by changing other people's opinions to deprive us of our leadership or ecclesiastical position, regardless of the cause of right and justice; (*d*) love of money and of what it buys, which in conjunction with the love of power leads one to choose the course which will leave one in undisturbed possession of his present position. 5. The existence of these various attitudes of mind today and their relative importance as hindrances to the acceptance of Christianity and its progress. 6. Jesus' attitude toward his death beforehand and his conduct in its presence. Did he desire to die as he did? If so, why? Could he have escaped death? If so, how, and why did he not escape? What did he believe would be accomplished by his death on the cross? 7. Christian thought from Paul to the present day has discussed the death of Jesus, and there have been many theories of its significance and value. Aside, as far as possible, from these theories, in the light of history as far as you know it, what do you regard as the significance of Jesus' death? What did he accomplish by his adherence to that course of duty that brought him to his death on the cross which would not have been accomplished if he had pursued a more prudential course and lived out the normal term of a human life? 8. Are the principles of conduct, adherence to which brought Jesus to a violent death, universally applicable, or did they apply only to him?

QUESTIONS FOR REVIEW. SECTIONS 35–39

1. What was the real ground of the bitter enmity of the Pharisees toward Jesus?

2. What indications were there that the people outside this group were more open-minded toward new truth than the Pharisees?

3. With whom as a family did Jesus seek to observe the Passover in Jerusalem? What does this suggest as to the attitude of Jesus' real family toward him?

4. What did Jesus mean by his words about the bread and wine at the Passover Supper?

5. What striking suggestions on the insight of Jesus into human character do the incidents of chapter 14 furnish?

6. What do you feel to be the difference between the conduct of Judas and Peter in the events of this week?

7. How do you interpret Jesus' prayer in the garden?

8. What strikes you as most characteristic of Jesus in the moment of his arrest?

9. Describe the behavior of Jesus as related by Mark in his hearing before the Jews.

10. On what specific grounds did the Jews commit Jesus to trial before the Roman governor?

11. How did the Jews confirm their accusation against Jesus before Pilate?

12. What did Pilate think of the charges of the Jews, and how did he act?

13. What seems to you the most significant of Jesus' words on the Cross?

14. From what Psalm did Jesus quote in his agony?

15. In what spirit did that Psalm end?

16. What do you regard as the supreme significance of Jesus' death?

17. What were the principles in following which he came to his death?

18. Are these principles applicable to the lives of followers of Jesus today? Give an illustration.

19. Which has most influence in shaping your attitude toward Jesus, his life or his death?

20. How might the course of history have been changed had the Pharisees and Jewish leaders co-operated with Jesus and learned from him, instead of rejecting his teaching?

THE TRIUMPH OVER DEATH: THE REBIRTH OF FAITH

40. THE RECORD OF THE EVENTS

The problem presented by the record of the events by which the disciples of Jesus became convinced that, having died on the cross, he still lived and was carrying forward the work which he began before his crucifixion is a complicated one. Let us first state the general facts without at this time reading the text of the passages cited.

1. The Gospel of Mark contains in 16:1–8 the story of the women who visited the tomb on the morning of the third day after Jesus' death, and found it empty. The probability is that this Gospel originally contained a story similar to that which now stands in Matthew (28:9, 10, 16–20), which was in some way lost and after a time replaced by the present Mark 16:9–20.

2. The Matthew narrative is probably based upon the Mark narrative in its original form. It repeats the statement that Jesus will appear in Galilee (converting the young man of Mark's narrative into an angel), and in accordance with this statement records an appearance of Jesus to his disciples on a mountain in Galilee (28:16–20), inserting, however, an appearance of Jesus to the women immediately after they had received the message of the angel (28:9, 10). Matt. 28:2–4 is clearly, and 28:11–15 probably, derived from some source other than Mark.

3. Luke follows Mark in part, but departs from him in substituting for the young man of Mark's narrative two men, and for his message directing the disciples to go to Galilee, a reminder to them of what Jesus had said while he was still in Galilee (24:6). He then narrates appearances of Jesus in Judea only, seeming to place his final appearance and ascension on the same day (see 24:13, 33, 36, 44–47, 50, 51). Luke, though possessing Mark 16:1–8, evidently drew mainly from a source quite independent of Mark.

4. The Book of Acts, though from the same author as the Gospel of Luke, interjects a period of forty days (Acts 1:3) between the resurrection and the ascension, but like the Gospel places this event in Judea and says nothing of appearances in Galilee.

5. In I Cor. 15:5–8 Paul enumerates a series of appearances most of which are not mentioned in the Gospels, naming an appearance to Peter first and adding the appearance to himself as the last.

6. The Gospel of John was written, of course, after the other Gospels and long after Paul. Its narratives of the appearances of Jesus are in the main quite independent of those of the other Gospels and of Paul. In its twentieth chapter it agrees with Luke in making the appearances of Jesus in Judea; the twenty-first chapter, however, which is generally regarded as an appendix to the original

Gospel, narrates an appearance in Galilee but one quite distinct from that related by Matthew.

7. Mark 16:9–20 is, as indicated above, a late summary based chiefly, it would seem, on Matthew and Luke.

These various narratives written by various persons and from different points of view show clearly that there early arose among the disciples of Jesus the conviction that Jesus had conquered death and triumphed over his enemies, not simply by surviving as a spirit awaiting resurrection at the end of the age, but by rising from the dead on the third day, the first-fruits, as Paul says, of them that slept; and that this conviction had its starting-point and support in a series of vision experiences. This conviction once created was steadily maintained, finding support in various accounts of Jesus' appearance to various individuals and groups.

The purposes of this study do not include an attempt to construct a continuous narrative from these various reports. We shall seek rather to discover in general how the faith of the disciples in Jesus was reborn and became the seed of the Christian church. With this purpose in mind we will take up the record paragraph by paragraph.

41. THE VISION AT THE TOMB AND THE FIRST APPEARANCE OF JESUS IN JUDEA. MARK 16:1–8; MATT. 28:1–10; LUKE 24:1–12

Read Mark 16:1–8, noticing (*a*) that this incident is assigned by Mark to the early morning of the day after the Sabbath, i.e., to Sunday morning; Matthew's phrase "late on the Sabbath" seems to be taken over from Mark's reference to the bringing of the spices, which Matthew omits; (*b*) that according to this narrative, which is followed in this respect by all the other Gospels, the first event in the process of convincing the disciples that Jesus was alive was the discovery of the empty tomb. Matthew's added section, 28:11–15, is intended to support the assertion that the tomb was empty by affirming that even the Jews who did not believe in the resurrection of Jesus did not say the body was in the tomb, but that it had been taken away.

Read Matt. 28:9–10. This brief narrative, very similar to the previous report of the appearance of the young man, except in the important fact that it is now Jesus who appears, is not repeated in Luke, who instead relates that the women carried the message of the young men to the disciples and that Peter ran to the tomb and looked in. This is the more notable because this appearance is in Jerusalem, in or near which Luke places all the appearances. John at this point (20:11–18) relates the appearance of Jesus to Mary Magdalene, whom all the other evangelists name as one of the women who came to the tomb.

Read Luke 24:1–12, noticing Luke's additions to the Mark narratives, especially the visit of Peter to the empty tomb.

42. THE APPEARANCES ON THE LATTER PART OF THE RESURRECTION DAY AS REPORTED BY LUKE. LUKE 24:13–53

Read Luke 24:13–35. Notice (*a*) that Luke puts this event also on the first Sunday after the crucifixion; (*b*) that vss. 22, 23 refer back to his own vss. 3–9, and vs. 24 to vs. 12. Notice how beautifully the whole passage expresses the faith of the early church. See especially vss. 19, 20, 26, 27, 34. How impressive and moving this narrative must have been as repeated or read in Christian congregations.

Read Luke 24:36–43. Luke 24:31 suggests what John 20:19, 26 quite clearly imply, that the body of Jesus was not an ordinary material body, but appeared and disappeared in extraordinary fashion, even passing through closed doors. This narrative, however, ascribes to it emphatically the qualities of a real body, excluding the supposition that what the disciples saw was simply a ghost that had no actual reality.

Read Luke 24:44–53. Notice (*a*) the emphasis upon the fulfilment of Old Testament prophecy; (*b*) on the world-wide mission, with Jerusalem as the starting-point; (*c*) the promised gift of the Spirit; (*d*) the disappearance of Jesus into heaven from the Mount of Olives, apparently at the close of the same Sunday on which the tomb was found empty; (*e*) the temple as the place of worship, indicating that the disciples of Jesus did not at the beginning detach themselves from the religious life of their fellow-Jews.

43. THE APPEARANCE IN GALILEE AS REPORTED BY MATTHEW MATT. 28:16–20

Read Matt. 28:16–20. Recall the words of Matt. 28:7, and observe the consistency of the Matthew narrative with itself, and the difference between it and Luke as to the place of Jesus' final commission to his disciples. On the other hand compare the two forms of the commission itself, Luke 24:47–49 and Matt. 28:18–20, and note the points of resemblance and difference. Observe that both Gospels report Jesus to have sent the disciples to all nations and to have assured them of divine power for their work.

44. THE EFFECT OF THE APPEARANCES: THEIR SIGNIFICANCE FOR FAITH

The various records of the experiences of the disciples in the days immediately following the crucifixion are alike in this, that these experiences carried to the disciples the conviction that Jesus was alive. In most of them also they were convinced that they themselves saw Jesus. In certain other respects these records differ among themselves. (*a*) As already pointed out they differ as to the

place in which and the time at which Jesus appeared. The Gospel of Luke knows only appearances in Jerusalem and vicinity, places these all in one day, and closes the record with the disappearance into heaven. The Mark narrative (not including 16:9–20) speaks only of an appearance in Galilee, which because of the distance from Jerusalem to Galilee could not have occurred on that first Sunday. Matthew following Mark in the main, also narrates an appearance at the tomb on the first Sunday. Paul narrates a series of appearances without giving time or place. Acts extends the appearances over forty days, relating only the final appearance and placing this on the Mount of Olives. The Fourth Gospel, as already mentioned, narrates Jerusalem appearances on successive Sundays, in the twentieth chapter, and a Galilean appearance in the twenty-first chapter. (*b*) The narratives differ in their conception of the mode of Jesus' existence as affected by the resurrection. This point calls for a little further study.

There are intimations in the New Testament of three different conceptions of what constitutes resurrection. (1) In Jesus' answer to the question of the Sadducees (Mark 12:18–27) he evidently thinks of resurrection as the survival of the spirit after death. He repudiates the idea that the conditions of the present bodily life will continue, and bases his argument for resurrection on the nature of the fellowship between God and the human soul, which carries with it no implication of any form of bodily existence after death. (2) At the opposite extreme is the idea which has been so widely prevalent in the church (compare the words of the Apostles' Creed, "I believe in the resurrection of the body") that resurrection, involves resuscitation of the dead body and resumption of life in it, or did so at least in Jesus' case. This view is nowhere explicitly stated in the New Testament, but it evidently underlies the narratives of the empty tomb and the narrative of Matt. 28:11–15. In the body that was buried, it is implied, Jesus rose and appeared to his disciples. The same conception underlies the narrative in Luke 24:36–42, with its affirmation, "a spirit hath not flesh and bones as ye see me have," and its account of Jesus eating in their presence. (3) Midway between these two is the conception of Paul. Expressly rejecting the idea that the body that dies will rise again, he yet feels the necessity of the spirit having a body of some kind, and holds that the spirit which is unclothed by death is reclothed in the resurrection in a spiritual body, which, distinct from the body that dies, springs from it as a plant springs from the seed. By a spiritual body Paul apparently means a body ethereal in character, not a body of flesh and blood (I Cor. 15:50), yet a body. In this kind of body he apparently believed Jesus to have appeared after his resurrection. For he speaks of Jesus as being the first-fruits of them that slept (I Cor. 15:20) and expects the resurrection to transform the bodies of his followers into the likeness of the body of his glory (Phil. 3:21). This third conception, which Paul holds, is like the second in that he believes that the spirits of the glorified will be embodied; it is like the first in

that it is not concerned with what becomes of the material earthly body. In the first view the earthly body is simply left behind; it is the spirit that lives. In Paul's view the spiritual body springs from the old body, but the latter is also left behind. For him the empty tomb could have no significance, and he never refers to it. While he undoubtedly believed in the objective personal presence of Jesus as the cause of his own experience at Damascus and of the appearances to the older apostles, he did not conceive of the body of Jesus as being that material body in which he had walked in Galilee.

The Fourth Gospel seems to waver between the view of Paul, and that of the early gospel narratives. Seemingly rejecting the view of Luke's Gospel that the risen Jesus had flesh and bones, it repeatedly emphasizes his passage through closed doors, yet represents Thomas as being convinced by thrusting his hand into the spear wound. Even the first three Gospels do not consistently maintain the more materialistic view. As a whole they do not suggest a resumption of earthly life with the continuity of appearance which this would naturally involve. The appearances are brief, and come to an end, not by an ordinary departure to some other place, but by a vanishing out of sight. See Luke 24:31, 36.

These facts make it evident that that which lies behind our records is primarily a series of experiences of the disciples through which they and eventually the whole Christian community became convinced that Jesus was alive. It is vain to discuss the question in which body Jesus appeared. The New Testament furnishes no basis for any consistent statement even of the theory of the early church. Nor is it possible to discover with accuracy and certainty what lay behind the experiences of the disciples, how far the cause of them was external and objective, how far they were the product of hope and desire and deep religious feeling, and how far, when once they began, they tended to reproduce themselves in other like experiences. We know what the early church believed about these experiences, what interpretation they put upon them, and what the effect on their faith was. Of what the experiences were themselves the result, we know only in part. The disciples had believed in Jesus, had accepted him as their teacher and leader, had confessed that he was the Christ, and looked for him to accomplish great things in which they would have a part. His death was a great shock to them not only because of their love for him but because of the blow to their hopes. Then came the experiences by which they were convinced that he was still alive and was going forward with his work. Hope and faith revived and the Christian church was born. Here we stand on solid ground, and here we discover the real value of these experiences. Through them the faith of the disciples was rekindled, as they became convinced that the Jesus whom they had accepted as the Christ, their teacher and spiritual leader, was still alive and that through him men could still come to God and obtain salvation. So the Book of Acts reports Peter as arguing to the Jews: "This Jesus did God raise up,

whereof we all are witnesses. . . . . Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified. . . . . Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise and to your children and to all who are afar off."

In short, the significance of these vision-experiences of the disciples was primarily that *they brought about the continuance of the spiritual leadership of Jesus*. The work that Jesus began did not cease, but went forward. The disciples, convinced that Jesus had been raised by the power of God and that he was appointed of God to be both Lord and Christ, able to explain his death as the fulfilment of Old Testament prophecies respecting the Messiah, looked for him to accomplish all the works of the Messiah, including his return on the clouds. Doubtless also their belief in a future life for themselves was confirmed by their conviction that Jesus had conquered death; Paul at least associated the resurrection of Jesus and that of his followers (I Cor., chap. 15, especially vs. 20).

The faith that found confirmation or rebirth in the resurrection visions carried with it some hopes that were disappointed, some that his followers still cherish. In every great religious movement there are mingled elements, some of which, tried by the test of centuries, prove to be of greater, others of less, value, and it is by no means always the former that are most conspicuous. But the essential, abiding element of that faith, which then reborn has never perished, was the acceptance of the *spiritual leadership of Jesus*, and, through this, trust in the God whom he called Father. That faith born in personal companionship with Jesus, revived and strengthened by belief in his resurrection, outlived all opposition and persecution; it was passed on to multitudes who had never seen Jesus; it grew strong in them, without the visions of the apostles, under the influence of their own spiritual experiences; and, sustained by the same spiritual evidence, it has become the possession of generations.

Thus the resurrection experiences of the followers of Jesus were the hinge on which the door of faith swung. But Jesus himself was and always has been the door. Without the career of Jesus as teacher and leader, the resurrection experiences would have been impossible or without significance. Without the spiritual experience of later generations, the resurrection experiences alone could never have kept alive the faith in Jesus. Belief in a future life must rest eventually where Jesus rested it, in the conviction that the Heavenly Father cares for his children as individuals. The supreme significance of the resurrection experience is in the fact that at a critical moment in the history of faith, it helped to perpetuate the spiritual leadership of Jesus.

The continuance of this leadership carried with it important consequences for religion and found expression in many forms. It converted the death of Jesus

from a seemingly fatal blow to faith into an argument for his lordship and a basis of the forgiveness of sin. The idea of the political messiahship of Jesus was brought to an end by his death. But the survival of the faith in his leadership gave immediate vitality to the belief in his messiahship in the apocalyptic sense, kindled the hope of his speedy return in the clouds of heaven, and sustained the courage of men amid the trials of life. That hope was disappointed; he did not return as they had expected. But faith in his leadership lived on in undiminished power. In contact with Greek thought, faith found congenial expression in the belief that Jesus was the eternal Word, through whom God had always revealed himself, and that the period of his humiliation being ended he was at the right hand of God, Son of God, Lord of all, yet present and living in the hearts of men and in his church. With the growth of a sense of the unity of the race it revived the missionary spirit of the early church and gave birth to the modern missionary enterprise now transforming the world. Rivals of Jesus have arisen without the church and within it. Bitter controversies have been waged over doctrine and ritual and organization, and not least bitter over Jesus himself. But rivals and controversies have never been able to do more than temporarily to obscure the moral and spiritual leadership of Jesus. Christianity has always been properly so called, and the church has been the church of Christ.

It is this same moral and spiritual leadership of Jesus that is the outstanding fact in modern Christianity. His profound insight into the great realities of life, his breadth of vision and balance of judgment, his simple expression of truths of immeasurable scope, the life that he lived in fulfillment of the principles that he taught, his death wherein he gave supreme expression to those principles and bore testimony to his own acceptance of them, have made him to this day the moral and spiritual leader of the race.

And he still leads on. In the days of safety and easily achieved prosperity men forget him, and even his church becomes self-satisfied and self-seeking. But in the great hours of personal life and of national history, he stands out, the leader of men, the great Son of Man, and to his challenge men respond with the devotion of their lives, as he devoted his. He becomes to them as he was to his own immediate followers the revelation of God, the warrant for faith in the heavenly Father, and the challenging, inspiring ideal of their own lives.

Nor is there in sight any suggestion of a time when that leadership shall have been superseded and left behind. Under his influence great social wrongs have been done away, new standards of life and conduct have been set and widely adopted, the story of his life and teaching have been carried to almost every nation under heaven, devoted and loyal followers have been won in every race, and Christian churches founded under every sky. But nowhere, even in the most Christian of lands, has Jesus been surpassed or equaled or his leadership become no longer necessary. Still as in the centuries past, in a sense more than ever

before, men turn back to the Gospels and find in Jesus of Nazareth, Galilean peasant, unique Son of Man, strong Son of God, the revelation of the Heavenly Father, the ideal of human life, the challenge of the race.

Suggestions for further study: 1. Over how long a period do the Synoptic Gospels imply that the work of Jesus as a public teacher extended? 2. What was the method of Jesus' teaching? Did he establish a school and enrol pupils? Did he deliver set lectures? 3. How did he gather disciples? Did he require subscription to a creed, an oath of allegiance, formal initiation into a society? 4. What measures did he undertake to secure the perpetuation of his teaching and the spread of his ideas? Did he write or publish books? Did he organize a cult? 5. What was his attitude toward the current religious teachings of his day? Did he follow the generally accepted teachers, or oppose all that they taught, or occupy an independent position, judging for himself, accepting what approved itself to him, and rejecting what seemed to him false? 6. What was his attitude toward the Old Testament? Did he draw a sharp line between Scripture and tradition, rejecting all the latter and accepting all the former, or was his attitude discriminative in respect to both? 7. What was his attitude (*a*) toward the various types of messianic expectation that were current in his day? (*b*) toward the legalism of the Pharisees? (*c*) toward the militarism of the Zealots? (*d*) toward the materialism and worldliness of the Sadducees? (*e*) toward the common people with their sins and their failures? 8. Was Jesus himself a religious man? Did he have a religion of his own? If so, what were its elements and characteristics? 9. What were the great outstanding teachings of Jesus? What did he believe about God? What value did he give to men as compared with institutions and material things? Did he reduce religion and morals to central principles or expand them into a multitude of rules? Did he sum up all duty in one great principle? If so, what was it? 10. In which of his teachings did he disagree with orthodox Pharisaism? In which did he agree with it? 11. In the end both Pharisees and Sadducees united in bringing about Jesus' death. Which of them opposed him first? Why were the Pharisees opposed to him? What made them wish to put him to death? Why did the Sadducees oppose him? 12. What part did the Roman authorities play in his death? 13. Could Jesus have avoided a violent death, and lived out his natural period of life as a teacher? If so, how? 14. What would have been the effect of such a course of action (*a*) on his own character? (*b*) On his disciples? (*c*) On the future history of the world? 15. Did Jesus regard his death as a duty imposed upon him by arbitrary command, or as demanded by fidelity to a moral principle? If the latter, what was that principle, and did he regard it as applicable to himself only or to all men? 16. What happened to the faith of Jesus' disciples in him after his crucifixion? 17. How did they become convinced that Jesus was still living? 18. What effect did this conviction have on their belief about Jesus and their plans and conduct? 19. What fact or combination of facts gives to the career of Jesus its significance in human history? 20. What place does Jesus occupy among the forces of the world today?

Those desiring certificate credit should send in answers to any ten of the foregoing questions which they may select, and to the review questions upon previous sections.

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